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A VEDIC READER

BY THE SAME AUTHOR

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**A VEDIC GRAMMAR
FOR STUDENTS**

Including a chapter on Syntax and three
Appendices: List of Verbs,
Metre, Accent

A VEDIC READER

FOR STUDENTS

BY

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

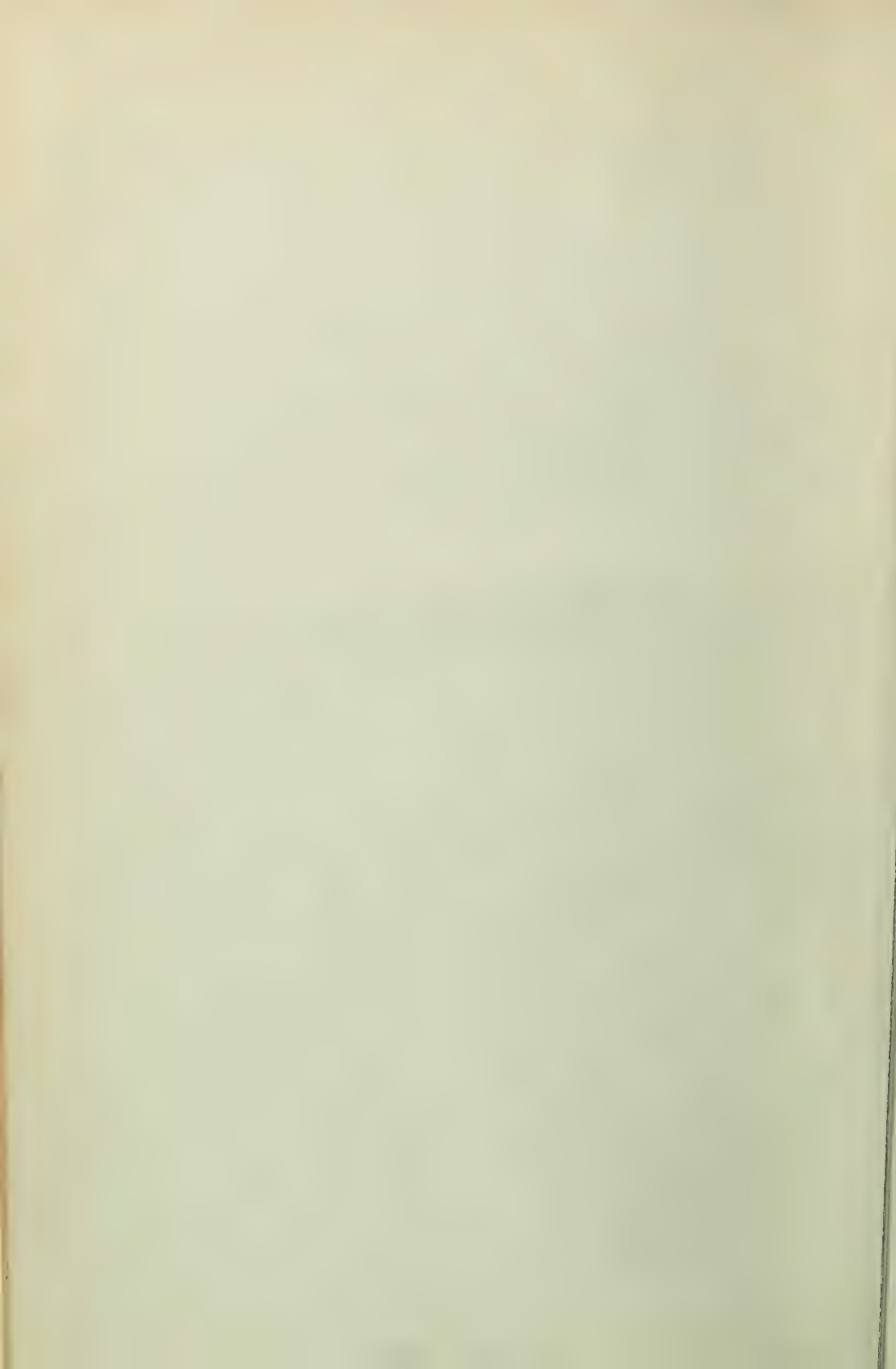
In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Saṃhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Saṃhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Saṃhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Saṃhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Sūktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātr or chanting priest, and added after Books i-viii, which were the sphere of the Hotr or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gāyatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Triṣṭubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Triṣṭubh* (4×11 syllables), the *Gāyatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the R̥gveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tr̥ca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE R̥GVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr̥.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātrī, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bīas) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartr, the 'Supporter', Trātr, the

‘Protector’, and Netṛ, the ‘Leader’. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the ‘Artificer’, though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the ‘food of Tvaṣṭṛ’, and which Indra drinks in Tvaṣṭṛ’s house. He is the father of Saranyū, wife of Vivasvant and mother of the primaeval twins Yama and Yamī. The name of the solar deity Savitr, the ‘Stimulator’, belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, ‘Lord of Creatures’. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, ‘all-creating’, appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the ‘Golden Germ’, once occurs as the name of the supreme god described as the ‘one lord of all that exists’. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya havīṣā vidhema?* ‘to what god should we pay worship with oblation?’ This led to the word *ká*, ‘who?’ being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, ‘Wrath’, and one (x. 151) to Śraddhā, ‘Faith’. Anumati, ‘Favour (of the gods)’, Aramati, ‘Devotion’, Sūnṛtā, ‘Bounty’, Asunīti, ‘Spirit-life’, and Nirṛti, ‘Decease’, occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātrī, 'Night' (x. 127, p. 203), and Aranyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstōspati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Aṅgirasas. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭṛ, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as Dāsas and slain by Indra. A group of demons are the Paṇis ('niggards'), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (*sat*) from the non-existent (*a-sat*), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*duṇḍubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primæval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyaṇa (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets *nāsatyau*,

an epithet of the Áśvins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (*satyasya prañetārau*), while Yāska himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātá-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for *śitipādo* read *śitipādō*.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for *yó* read *yō̃*.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for *yó* read *yō̃*.
P. 60, line 13, for *no* read *nō̃*.
P. 69, line 2, for *ṭām* read *ṭam*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APĀM*.
P. 118, head-line, for *APAS* read *ĀPAS*.
P. 125, line 12, for *viśvácakṣās* read *viśvácakṣās̄*.
P. 128, line 3, for *nũ* read *nũ̃*.
P. 139, line 14, for *vibhīdako* read *vibhīdakō̃*.
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō̃*.
P. 144, head-line, for *MAṆḌŪKAS* read *MAṆḌŪKĀS̄*.
P. 179, line 26, for *té* read *tē̃*.
P. 184, line 17, for *tě* read *tē̃*.
P. 224, head-line and line 1, for *abhīti* read *abhītĩ*.

AGNĪ

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals : he resembles a bull that bellows, and has horns which he sharpens ; when born he is often called a calf ; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird ; he is the eagle of the sky ; as dwelling in the waters he is like a goose ; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage ; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice ; and his flames are spoons with which he besprinkles the gods ; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon : he shines like the sun ; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament ; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáuś*), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sāhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jānman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhā-pati* *lord of the house*, and is constantly spoken of as a guest (*ātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vīpra*), domestic priest (*purōhita*), and more often than by any other name invoking priest (*hōtr*), also officiating priest (*adhvaryū*) and praying priest (*brahmān*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice, he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *ἄγω*, Skt. *ájāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡ – ◡ ◡). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

अग्निमीळे पुरोहितं

अग्निम् । ईळे । पुरःऽहितम् ।

यज्ञस्य देवमृत्विजम् ।

यज्ञस्य । देवम् । ऋत्विजम् ।

होतारं रत्नधातमम् ॥

होतारम् । रत्नऽधातमम् ॥

Agnīm ile puróhitam,
yajñásya devám ṛtvijam,
hotāram ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure.*

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. *Ā.* of *īd*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñāsya* is to be taken with *ṛtvījam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; *yajñāsya hí sthā ṛtvījā ye two (Indra-Agni) are ministrants of the sacrifice.* The dependent Svarita which the first syllable of *ṛtvījam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudātta that precedes an Udātta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnír devāṃ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons.* *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virá-vat + tama* in 3 c and *citrá-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वेभिर्ऋषिभिर्

ईदो नूतनैरुत ।

स देवाँ एह वक्षति ॥

2 Agniḥ pūrvēbhir ṛṣibhir

īlio nūtanair utá,

sá devāṃ éhá vakṣati.

अग्निः । पूर्वेभिः । ऋषिभिः ।

ईदोः । नूतनैः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṛṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pāda, has the Udātta; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Udātta of *vām̐* (Sandhi, see 39). This Anudātta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām̐ éhá* have the Udātta. All the unaccented syllables following a Svarita (till the Anudātta preceding an Udātta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pāda text every syllable of a word which has no Udātta is marked with the Anudātta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanaís*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्

अग्निना । रयिम । अश्नवत् ।

पोषमेव दिवेदिवे ।

पोषम् । एव । दिवेऽदिवे ।

यशसं वीरवत्तमम् ॥

यशसम् । वीरवत्तमम् ॥

३ Agnínā rayím aśnavat
póṣam evá divé-dive,
yaśásam vīrávattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayím*, *póṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -*ás* that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pel. ca.* Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने॒ यं य॒ज्ञम॑ध्व॒रं
वि॒श्वतः॑ परि॒भूर॑सि ।
स इ॒द्वेषु॑ गच्छति ॥

अग्ने॒ । यम् । य॒ज्ञम् । अ॒ध्वरम् ।
वि॒श्वतः॑ । परि॒भूः । असि॑ ।
सः । इत् । दे॒वेषु॑ । ग॒च्छति ॥

4 *Āgne, yām yajñām adhvarām*
viśvátaḥ paribhūr ási,
sá id devēṣu gachati.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

yajñām adhvarām: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *ási* is accented as the vb. of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the Udātta (p. 449, 2). On the particle *id* see p. 218. *devēṣu*: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. *gachati*: as the vb. of a principal sentence has no Udātta (19 A); nor has it any accent mark in the Samhitā text because all unaccented syllables following a dependent Svarita remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the Anudātta in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).

५ अग्निर्होता कविक्रतुः	अग्निः । होता । कविक्रतुः ।
सत्यश्चित्रश्रवस्तमः ।	सत्यः । चित्रश्रवः । तमः ।
देवो देवेभिरा गमत् ॥	देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavikratuḥ satyāś citrāśravastamah, devó devébhir ā gamat,	<i>May Agni the invoker, of wise intelligence, the true, of most brilliant fame, the god come with the gods.</i>
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Both *kaví-kratus* and *citrá-śravas* have the regular Bv. accent (p. 455 c); the latter ed. is not analysed in the Pada text because it forms a unit as first member, from which *tama* is separated as the second; cp. notes on *tama* in 1 c and 3 c. *devébhis*: the inst. often expresses a sociative sense without a prp. (like *saha* in Skt.): see 199 A 1. *devó devébhiḥ*: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. *gam-a-t*: root ao. sb. of *gam* (p. 171); on the accentuation of *ā gamat* see p. 468, 20 A a.

६ यद्ङ्ग दाशुषे त्वम्	यत् । अङ्ग । दाशुषे । त्वम् ।
अग्ने भद्रं करिष्यसि ।	अग्ने । भद्रम् । करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥	तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

3 yád aṅgá dāśúṣe tuám, Ágne, bhadraṁ kariṣyási, távét tát satyám, Aṅgiraḥ,	<i>Just what good thou, O Agni, wilt do for the worshipper, that (purpose) of thee (comes) true, O Aṅgiras.</i>
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aṅgá: on this pcl. see 180 (p. 213). *dāśúṣe*: dat. of *dāś-vāms*, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only *vid-vāms* survives in Skt. *tvám*: here, as nearly everywhere in the RV., to be read as *tuám* on account of the metre. Though the Pādas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pāda is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 *b*). *kariṣyāsi* (ft. of *kṛ* *do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that* intention of *thée*.

७ उप त्वामे दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अमे । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 úpa tvāgne divé-dive,
dóṣāvastar, dhiyá vayám,
námo bháranta émasi ;

To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;

tvā as the enc. form of tvām (109 *a*) and Agne as a voc. in the middle of a Pāda (p. 466 *b*) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 *f*; p. 468, 20 *a*). dóṣā-vastar: Sāyaṇa explains this cd. (which occurs here only) as *by night and day*, but vastar never occurs as an adv. and the accent of doṣā is shifted (which is not otherwise the case in such cds., as sāyám-prātar *evening and morning*, from sāyám); the explanation as *O illuminer* (from 1. *vas shine*) of darkness (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapām vastā janitā sūryasya *illuminer of nights, generator of the Sun*. dhiyá inst. of dhī *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. námas, lit. *bow*, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhr̥ *bear*. á-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणाम् ।
गोपाम् । ऋतस्य । दीदिविम् ।
वर्धमानम् । स्वे । दमे ॥

- 8 *rājantam adhvarāṇām,* (to thee) *ruling over sacrifices, the*
gopām ṛtasya dīdivim, *shining guardian of order, growing in*
vārdhamānam sué dāme. *thine own house.*

rājantam : this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṇām* : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable *ām* must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). *go-pām* : one of the many m. stems in final radical *ā* (p. 78), which in Skt. is always shortened to *a* (as *go-pa*). *ṛtā* means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by *dharma*. Agni is specially the guardian of *ṛtā* in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuṇa (vii. 86) is specially the guardian of *ṛtā* in the moral sense. *vārdhamānam* : *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své* : to be read as *sué* ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own, &c.* (cp. p. 112 c). *dāme* : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

- 9 स नः पितेव सूनवे सः । नः । पिताऽइव । सूनवे ।
 ऽग्ने सूपायनो भव । अग्ने । सुऽउपायनः । भव ।
 सचस्वा नः स्वस्तये ॥ सचस्व । नः । स्वस्तये ॥

- 9 *sá naḥ pitéva sūnáve,* *So, O Agni, be easy of access to us,*
Ágne, sūpāyanó bhava ; *as a father to his son ; abide with us*
sácasvā naḥ suastáye. *for our well-being.*

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). *naḥ* enc. dat. (109 a) parallel to *sūnáve*. *pitā iva* : the enc. pcl. *iva* is regularly treated by the Pada text as the second member of a cd. ; in the RV. *pitṛ* is usually coupled with *sūnú*, *mātr* with *putrá*. *sūnávé* : this word as written in the Saṃhitā text appears with two Udāttas, because the Udātta of the elided *ā*

is thrown back on the preceding syllable (p. 465, 3); but this **á** must be restored, as the metre shows, and **sūnáve Ágne** read. Though **a** is elided in about 75 per cent. of its occurrences in the written Samhitā text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on **Ágne** in 6 b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of **sūpāyaná** as a Bv. see p. 455, *c a.* **sácasvā**: this verb (which is exclusively Vedic) is construed with the acc. (here **nas**) or the inst.; the vowel of **sva**, the ending of the 2. s. ipv. **Ā.**, is here (like many other final vowels) lengthened in the Samhitā, but is regularly short in the Pada text. **svastáye** must be read as **su-astáye**; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because **asti** does not occur as an independent nominal stem.

SAVITĪ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated **Sāvitrī** stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from **Sūrya** (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devā* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Triṣṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Triṣṭubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second *Pāda* following the first member of a compound.

ह्र्याम्यग्निं प्रथमं स्वस्तये	ह्र्यामि । अग्निम् । प्रथमम् । स्वस्तये ।
ह्र्यामि मित्रावरुणाविहावसे ।	ह्र्यामि । मित्रावरुणौ । इह । अवसे ।
ह्र्यामि रात्रीं जगतो निवेशनीं	ह्र्यामि । रात्रीम् । जगतः । निवेशनीम् ।
ह्र्यामि देवं सवितारंमृतये ॥	ह्र्यामि । देवम् । सवितारम् । मृतये ॥

hváyāmi Agnīm prathamām	<i>I call on Agni first for welfare ;</i>
suastāye ;	<i>I call on Mitra-Varuṇa here for</i>
hváyāmi Mitrāvaruṇāv ihāvase ;	<i>aid ; I call on Night that brings the</i>

hváyāmi Rátrīm jágato nivés- world to rest ; I call on god Savitr
anīm ; for help.

hváyāmi devám Savitāram ūtá-
ye.

hváyāmi : pr. ind. from hvā *call* ; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astāye : this, ávase, and ūtāye are final datives (p. 314, B 2) ; the last two words are derived from the same root, *av help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being* ; by Sāyaṇa, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-váruṇā : one of the numerous Dvandvas both members of which are dual and accented (p. 269) ; note that Dv. eds. are not analysed in the Pada text. ihāvase for ihá ávase : on the accent see p. 464, 17, 1. jágatas : the objective gen. (p. 320, B 1 b), dependent on nivésānīm = that causes the world to 'turn in' (cp. x. 127, 4. 5) ; the cs. niveśāyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो	आ । कृष्णेन । रजसा । वर्तमानः ।
निवेशयन्नमृतं मर्त्यं च ।	निवेशयन् । अमृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेना	हिरण्येन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥	आ । देवः । याति । भुवनानि । पश्यन् ॥

2 ā kṛṣṇéna rájasā vārtamāno,	Rolling hither through the dark
niveśāyann amṛtam mártiam	space, laying to rest the immortal
ca,	and the mortal, on his golden car
hiraṇyáyena Savitā ráthena,	god Savitr comes seeing (all) crea-
ā devó yāti bhúvanāni páśyan.	tures.

ā vārtamānas : the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a ; when it immediately precedes, as in niveśāyan, it is usually compounded, *ibid*. kṛṣṇéna rájasā : = *through the darkness* ; loc. sense of the inst., 119 A 4. amṛtam mártiam ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthena|ā ; see note on Ágne, i. 1, 9 b. ā devó yāti : cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

याति देवः प्रवता यात्युदता याति देवः प्रऽवता । याति उत्ऽवता ।
याति शुभ्राभ्यां यजतो हरिभ्याम् । याति शुभ्राभ्याम् । यजतः । हरिभ्याम् ।
आ देवो याति सविता परावतो आ देवः । याति सविता परावतः ।
ऽप विश्वा दुरिता बाधमानः ॥ अप विश्वा । दुःऽइता । बाधमानः ॥

yāti deváh pravátā, yāti ud-
vátā ;
yāti śubhrābhyām yajató hāri-
bhyām.

The god goes by a downward, he
goes by an upward path ; adorable
he goes with his two bright steeds.
God Savitr comes from the distance,
driving away all hardships.

á devó yāti Savitā parāvátó,
ápa víśvā duritā bádhamānaḥ.

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vát-ā and ud-vát-ā : local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām : inst. in sociative sense ; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ṡ pa : see note on Ágne in i. 1, 9. parāvátas : abl. with verb of motion (201 A 1). ápa bádhamānas : cp. note on á in 2 c. víśvā duritā : this form of the n. pl. is commoner in the RV. than that in āni ; p. 78, f. n. 14.

अभीवृतं कृशनेर्विश्वरूपं अभिऽवृतम् । कृशनेः । विश्वरूपम् ।
हिरण्यशम्यं यजतो बृहन्तम् । हिरण्यशम्यम् । यजतः । बृहन्तम् ।
आस्थाद्रथं सविता चित्रभानुः आ । अस्थात् । रथम् । सविता । चित्र
कृष्णा रजांसि तविषीं दधानः ॥ ऽभानुः ।
कृष्णा । रजांसि । तविषीम् । दधानः

4 abhīvr̥tam kṛśanair, viśvárū-
pam,
hīraṇyāśamyam, yajató bṛhān-
tam,
ásthād rátham Savitá citrá-
bhānuh,
kṛṣṇá rájāmsi, táviṣīm dádhā-
naḥ.

*His car adorned with pearls,
omniiform, with golden pins, lofty,
the adorable Savitr brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhī is lengthened in the Saṁhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvá-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. ásthāt: root ao. of sthā. kṛṣṇá rájāmsi: = *darkness*. dádhānas (pr. pt.; the pf. would be dadhānás) governs both rájāmsi and táviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

५ वि जनाञ्छ्वावाः श्रित्तिपादो वि । जनान् । श्वावाः । श्रित्तिपादः ।
अख्यन् अख्यन् ।
रथं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यप्रउगम् । वहन्तः ।
शश्वद्विशः सवितुर्दैवस्यो- शश्वत् । विशः । सवितुः । दैवस्य ।
पस्थे विश्वा भुवनानि तस्युः ॥ उपस्थे । विश्वा । भुवनानि । तस्युः ॥

5 ví jánāñ chyāvāḥ śitipádo
akhyan,
rátham hīraṇyapraügam váh-
antaḥ.
śásvad víśaḥ Savitúr dáiviasya
upásthe víśvā bhúvanāni ta-
sthuḥ.

*His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitr.*

ví : separated from **vb.** ; see note on **ā vakṣati**, i. 1, 2 c. **jānāñ chyāvāḥ** : for **jānān śyāvāḥ** (40, 1). **śiti-pādas** : on the accentuation of this **Bv.** on the final member, see p. 455, c a. Note that the initial **a** of **akhyan** remains after **o** (cp. note on i. 1, 9 b). **akhyan** : a **ao.** of **khyā** see (p. 168, a 1), cp. 7 a and 8 a, and **páśyan** in 2 d ; the **ao.** expresses a single action that has just taken place (p. 345 C) ; the **pf.** **tasthur** expresses an action that has constantly (**śásvat**) taken place in the past down to the present (113 A a). In **-praūgam** (analysed by the **Pāda** text of x. 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a **Prātisākhya**), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni** : here the old and the new form of the **n. pl.** are used side by side, as very often. On the **Sandhi** of **dāivyasyopāsthe** cp. note on **Ágne**, i. 1, 9 b. **dāivya** *divine* is a variation of the usual **devā** accompanying the name of **Savitṛ**. **upāsthe** : the idea that all beings are contained in various deities, or that the latter are the soul (**ātmā**) of the animate and inanimate world, is often expressed in the **RV.**

३ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ
एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुर
इह ब्रवीतु य उ तच्चिकेत ॥

तिस्रः । द्यावः । सवितुः । द्वौ । उपस्थाँ ।
एका । यमस्य । भुवने । विराषाट् ।
आणिम् । न । रथ्यम् । अमृता । अधि ।
तस्थुः ।
इह । ब्रवीतु । यः । ऊं इति । तत् । चिकेत ॥

3 tistró dyāvāḥ ; Savitúr dvā upásthām,
ékā Yamásya bhūvane virāṣāt.
āṇim ná ráthyam amṛtādhi
tasthur :
ihā bravītu yá u tác cíketat.

(There are) three heavens : two (are) the laps of Savitr, one overcoming men, (is) in the abode of Yama. All immortal things rest (on him) as on the axle-end of a car : let him who may understand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last **Pāda** indicates, as an enigma (like several others in the **RV.**). The first **Pāda** is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyāvah* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausā* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-sāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of s by assimilation to the final cerebral *ṭ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvīj*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *āṇīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū* *speak* (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : *ūṁ íti*. *cíketat* : pf. sb. of *cit* *observe*.

७ वि सुप॑र्णो अ॒न्तरि॑क्षाण्य॒ख्यद्
ग॒भीर॑वे॒षा अ॒सुरः॑ सु॒नी॒थः ।
क्वे॒दानीं॑ सूर्यः कश्चि॒केत
क॒त॒मां द्यां र॒श्मिर॑स्या त॒तान ॥

वि । सु॒प॑र्णः । अ॒न्तरि॑क्षाणि । अ॒ख्य॒त् ।
ग॒भीर॑वे॒षाः । अ॒सुरः॑ । सु॒नी॒थः ।
क्वे॒ । इ॒दानीं॑ । सूर्यः । कः । चि॒के॒त् ।
क॒त॒माम् । द्याम् । र॒श्मिः । अ॒स्य॒ । आ ।
त॒तान ॥

7 ví suparnó antárikṣāṇi akhyad,
gabhirávepā ásurah sunītháh.
kúedānīm sūriah? kás ciketa?
katamám dyám raśmír asyá
tatāna?

The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7-9 deal with Savitr as guiding the sun.

ví . . . akhyat : cp. 5 a and 8 a. suparnás : Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthás see p. 455, c a. antárikṣāṇi : equivalent to kṛṣṇá rájāṃsi (4 d), the aerial spaces when the sun is absent. ásuras : this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthás : *guiding well* here means that the sun illumines the paths with his light. kvēdānīm : when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm : *now = at night*. ciketa : pf. of cit *observe* (139, 4). dyám : acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá : = asya á. tatāna : pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

अष्टौ व्यख्यत्कुम्भः पृथिव्याम्
त्री धन्व योजना सप्त सिन्धून् ।
हिरण्यक्षः सविता देव आगाद्
दधद्रता दाशुषे वार्याणि ॥

अष्टौ । वि । अख्यत् । कुम्भः । पृथिव्याः ।
त्री । धन्व । योजना । सप्त । सिन्धून् ।
हिरण्यः अक्षः । सविता । देवः । आ ।
अगात् ।
दधत् । रता । दाशुषे । वार्याणि ॥

8 aṣṭáu ví akhyat kakúbhaḥ pṛthi-
vyās,
trí dhánva, yójanā, saptá sín-
dhūn.
hiraṇyākṣáh Savitá devá ágād,
dádhat rátnā dāsúṣe váriāṇi.

*He has surveyed the eight peaks
of the earth, the three waste lands,
the leagues, the seven rivers.
Golden-eyed god Savitr has come,
bestowing desirable gifts on the
worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pṛthivyās: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— — for — —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiraṇyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-agāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हिरण्यपाणिः सविता विचर्षणिर् उमे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यम् इयते ।
अभि कृष्णेन रजसा दामृणोति ॥ अप । अमीवाम् । बाधते । वेति । सूर्यम् ।
अभि । कृष्णेन । रजसा । दाम् । ऋणोति ॥

9 hiraṇyapāṇiḥ Savitá vícarsaṇir
ubhé dyāvāpṛthivī antár īyate.
āpāmīvāṃ bādgate; vétisūriam;
abhí kṛṣṇéna rájasā dyām ṛnoti.
*Golden-handed Savitr, the active,
goes between both heaven and earth.
He drives away disease; he guides
the sun; through the dark space he
penetrates to heaven.*

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, c β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragrhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

c 2

a connecting *ca*: cp. note on *rayim*, in i. 1, 3 a; note that the Sandhi of *ān* before vowels (39) does not apply at the end of an internal Pāda. If Savitr in this stanza is connected with morning rather than evening, *ásthāt* would here be equivalent to *úd asthāt*; cp. RV. vi. 71, 4: *úd u śyá devāḥ Savitá dāmunā hiraṇyapāṇiḥ pratidoṣām ásthāt* *that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to *á asthāt*, that is, he has mounted his car, cp. 4 c. *grṇānās*: pr. pt. *Ā.*, with ps. sense, of 1. *gr* sing, greet.

११ ये ते पन्थाः सवितः पूव्यासौ ये । ते । पन्थाः । सवितरिति । पूव्यासः ।
 ऽरेणवः सुकृता अन्तरिक्षे । अरेणवः । सुकृताः । अन्तरिक्षे ।
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 *yé tepánthāḥ, Savitaḥ, pūrvīāso,* *Thine ancient paths, O Savitr,*
areṇávaḥ sūkṛtā antárikṣe, *the dustless, the well made, in the*
tébhir nō adyá pathíbhīḥ sugé- *air, (going) by those paths easy to*
bhī *traverse protect us to-day, and speak*
rákṣā ca no, ádhi ca brūhi, *for us, O god.*
deva.

te: the dat. and gen. of *tvám*, is always unaccented; while *té*, N. pl. m. and N. A. du. f. n. of *tá*, is always *té*. *pánthās*: N. pl. of *pánthā*, m. *path*, which is the only stem (not *pánthān*) in the RV. (99, 1 a). *Savitaḥ*: when final Visarjanīya in the Samhitā text represents original *r*, this is always indicated by the word being written with *r* followed by *íti* in the Pāda text; here *Savitar ití*. *reṇávas*: the initial *a* must be restored (see note on *Ágne*, i. 1, 9 b; but *a* is not elided after *o* in *c* and *d*); on the accent of a Bv. formed with privative *a*, see p. 455, *ca*. *sú-kṛtās*: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. *tébhis*: inst. of *tá*, p. 106; p. 457, 11 b. In *c* *nō adyá* should be pronounced because *e* and *o* are shortened before *a* (p. 437, a 4); this rule does not apply when *e* and *o* are separated from *a* by the caesura; hence in *d* *ō*, *ádhi* should be pronounced. *sugébhī*: see 47. The final *a* of *rákṣā* is lengthened because the

second syllable of the Pāda favours a long vowel. *ádhi . . . brūhi* : *be our advocate* ; the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitr is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛśni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādī*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging ; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder-

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ते जनयो न सप्तयो	प्र । ये । शुभन्ते । जनयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । रुद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

1 prá yé súmbhante, jánayo ná,	<i>The wondrous sons of Rudra,</i>
sáptayo	<i>the racers, who on their course</i>
yáman, Rudrásya sūnávaḥ su-	<i>adorn themselves like women, the</i>
dámsasaḥ,	<i>Maruts have indeed made the two</i>

ródasī hí Marútaś cakriré vr-
dhé.
mádanti vīrá vidátheṣu ghṛṣva-
yah.

*worlds to increase. The impetuous
heroes rejoice in rites of worship.*

jānayas : 99, 1 a. yāman : loc., 90, 2. sudāmsasas : accent,
p. 455, 10 c a. cakriré : 3. pl. Ā. pf. of kr̥; with dat. inf., p. 334, b.
mádanti : with loc., 204, 1 a. vidátheṣu : the etymology and
precise meaning of this word have been much discussed. It is most
probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means
divine worship.

२ त उच्चितासो महिमानमाशत ते । उच्चितासः । महिमानम् । आशत ।
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः ।
अर्चन्तो अर्के जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

२ tá ukṣitāso mahimānam āśata : They having waxed strong have
divī Rudrāso ādhi cakrire sādah. attained greatness : in heaven the
ārcanto arkām, janāyanta indri- Rudras have made their abode.
yām, Singing their song and generating
ādhi śrīyo dadhire Pṛśnimā- the might of Indra, they whose
tarah. mother is Pṛśni have put on glory.

té : N. pl. m. of tá that, 110. ukṣitāsas : pp. of 2. ukṣ (= vaks)
grow. āśata : 3. pl. Ā. root ao. of amś attain. Rudrāsas : the
Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'.
ādhi : prp. with the loc. divī ; 176, 2. janāyanta indriyām : that
is, by their song. ādhi dadhire : 3. pl. Ā. pf. of ādhi dhā, which
is especially often used of putting on ornaments. śrīyas : A. pl. of
śrī glory ; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।
तनूषु शुभ्रा दधिरे विरुक्मतः । तनूषु । शुभ्राः । दधिरे । विरुक्मतः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप ।
वर्त्मान्येषामनु रीयते घृतम् ॥ वर्त्मानि । एषाम् । अनु । रीयते । घृतम् ॥

३ gómātaro yác chubháyantē añjī-
bhis,
tanúṣu śubhrá dadhire virúk-
mataḥ.
bádhante víśvam abhimātinam
ápa.
vārtmāni eṣām ánu rīyate
ghṛtām.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómātaras : as the sons of the cow Pr̥ṣni. yác chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि ये भ्राजन्ते सुमखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुऽमखासः । ऋष्टि
प्रच्यावयन्तो अच्युता चिदोजसा । ऽभिः ।
मनोजुवो यन्मरुतो रथेष्वाम् प्रऽच्यवयन्तः । अच्युता । चित् । ओजसा ।
वृषव्रातासः पृषतीरयुग्धम् ॥ मनःऽजुवः । यत् । मरुतः । रथेषु । आ ।
वृषव्रातासः । पृषतीः । अयुग्धम् ॥

ví yé bhrājante sūmakhāsa ṛṣṭī-
bhiḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
theṣu á
vṛṣavṛātāsaḥ pr̥ṣatīr áyug-
dhum;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp. p. 455, 10 c a), but the exact meaning of makhá is still somewhat uncertain. pra-cyāváyantas : pr. pt. of es. of cyu *move*; though this es., which occurs frequently in the RV., always has a long

radical vowel in the Saṃhitā text, it invariably has a short vowel in the Padapāṭha. **Marutas**: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojúvas**: N. pl. radical ū stem *mano-jú*, 100, II a (p. 88). **rátheṣu á**: 176, 2. **pr̥ṣatis**: the spotted mares that draw the cars of the Maruts. **áyugdhvam**: 2. pl. Ā. root *ao.* of *yuj yoke*.

प्र यद्रथेषु पृषतीरयुग्ध्वं	प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रंहयन्तः ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि स्यन्ति धारां	उत । अरुषस्य । वि । स्यन्ति । धाराः ।
चर्मवोदभिर्बुन्दन्ति भूमं ॥	चर्मव इव । उदभिः । वि । उन्दन्ति ।
	भूमं ॥

prá yád rátheṣu pr̥ṣatīr áyug-	when ye have yoked the spotted
dhvam,	mares before your cars, speeding, O
vāje ádrim, Maruto, ramhá-	Maruts, the stone in the conflict,
yantaḥ,	they discharge the streams of the
utāruṣasya ví ṣianti dhārās	ruddy (steed) and moisten the earth
cármevodábhīr ví undanti bhū-	like a skin with waters.
ma.	

áyugdhvam: with loc., cp. 204, 1 b. **ádrim**: the Maruts hold lightning in their hands and cast a stone. **utá**: here comes before the first instead of the second of two clauses, as *ca* sometimes does (p. 228, 1). **áruṣasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājí áruṣaḥ*) is spoken of. **ví ṣianti**: 3. pl. pr. of *sā bind*; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. **undanti**: 3. pl. pr. of *ud wet*. **bhūma**: N. of *bhūman* n. *earth* (but *bhūmán* m. *abundance*).

आ वो वहन्तु सप्तयो रघुषदो	आ । वः । वहन्तु । सप्तयः । रघुषदः ।
रघुपत्नानः प्र जिगात बाहुभिः ।	रघुपत्नानः । प्र । जिगात । बाहुभिः ।
सीदता बहिरू वः सदस्कृतं	सीदत । आ । बहिः । उरू । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्धसः ॥	कृतम् ।
	मादयध्वम् । मरुतः । मध्वः । अन्धसः ॥

6 ā vo vahantu sāptayo raghu-
 śyādo;
 raghupātvānaḥ prā jigāta bāhū-
 bhiḥ.
 sīdataḥ barhīr : urú vaḥ sādās
 kṛtām.
 mādāyadhvam, Maruto, mādha-
 vō āndhasaḥ.

*Let your swift-gliding racers
 bring you hither. Swift-flying come
 forward with your arms. Sit down
 on the sacrificial grass : a wide
 seat is made for you. Rejoice, O
 Maruts, in the sweet juice.*

raghu-śyādas : Sandhi, 67 b. raghupātvānas : as belonging to
 this Pāda to be taken with prā jigāta (gā go). bāhūbhis : with
 outstretched arms as they drive. sīdata ā : 2. pl. ipv. pr. of sad sit
 with prp. following (p. 468, 20). sādās : Sandhi, 43, 2 a. kṛtām :
 as finite vb., 208. mādāyadhvam : cs. of mad rejoice, with gen.,
 202 A b. mādhas : gen. n. of mādhu, p. 81, f. n. 12 ; the sweet
 juice is Soma.

७ तेऽवर्धन्त स्वतवसो महित्वना
 नाकं तस्थुरु चक्रिरे सदः ।
 विष्णुर्यद्वावदृषणं मदच्युतं
 वयो न सीदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महित्वना ।
 आ । नाकम् । तस्थुः । उरु । चक्रिरे । सदः ।
 विष्णुः । यत् । ह । आवत् । वृषणम् ।
 मदच्युतम् ।
 वयः । न । सीदन् । अधि । बर्हिषि ।
 प्रिये ॥

7 tè 'vardhanta svátavaso mahi-
 tvanā :
 ā nākaṁ tasthúr ; urú cakrire
 sādāḥ.
 Viṣṇur yād dhāvad vṛṣaṇam
 madacyútam,
 váyo ná sīdann ādhi barhīṣi
 priyé.

*Self-strong they grew by their
 greatness : they have mounted to the
 firmament ; they have made for them-
 selves a wide seat. When Viṣṇu
 helped the bull reeling with intoxi-
 cation, they sat down upon their
 beloved sacrificial grass like birds.*

tè 'vardhanta : Sandhi accent, p. 465, 17, 3. mahitvanā : inst.
 of mahitvanā, p. 77, f. n. 3. ā tasthúr : vb. of a principal sentence

accented according to p. 468, β. **Viṣṇus**: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyá*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (*Índrā-Viṣṇū*) with Indra. **dha**: Sandhi, 54. **ávat**: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. **vṛṣan**: dec., 90, 1; both this word and *madacyút* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' **váyas**: N. pl. of *ví bird*. **sīdan**: unaugmented ipf. of *sad sit*.

शूरा इवेद्युधयो न जग्मयः अवस्यवो न पृतनासु येतिरे । भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्विषसंदृशो नरः ॥	शूराःऽइव । इत् । युयुधयः । न । ज- ग्मयः । अवस्यवः । न । पृतनासु । येतिरे । भयन्ते । विश्वा । भुवना । मरुत्ऽभ्यः । राजानःऽइव । त्विषसंदृशः । नरः ॥
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8 śūrā ivéd yúyudhayo ná jágma- yah, śravasyávo ná pr̥tanāsu yetire. bháyante víśvā bhúvanā Marúdbhio : rájāna iva tveṣásamdr̥śo nárāḥ.	<i>Like heroes, speeding like warriors, like fame-seeking (men) they have arrayed themselves in battles. All creatures fear the Maruts: the men are like kings of terrible aspect.</i>
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iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā.* of *yat*: 137, 2 a. *bháyante*: 3. pl. pr. *Ā.* of *bhī* *fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. **Marúdbhyas**: 201 A b. **náras**: the Maruts; N. pl. of *nṛ man*, 101, 1.

त्वष्टा यद्वज्रं मुकृतं हिरण्यं सहस्रभृष्टिं स्वपा अवर्तयत् ।	त्वष्टा । यत् । वज्रम् । मुऽकृतम् । हिर- ण्यम् ।
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धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहंवृत्रं निरपामौज्जदण्वम् ॥

सहस्रऽभृष्टिम् । सुऽअपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृत्रम् । निः । अपाम् । औज्जत् ।
अण्वम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiranyāyaṃ
sahásrabhr̥ṣṭim suápā ávarta-
yat,
dhattá Índro náriápāmsi kár-
tave :
áhan Vṛtrám, nír apām aubjad
arṇavám.

When the skilful Tvaṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds : he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b : áhann áhim, ánv apás tatarda ; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters ; Tvaṣṭr fashioned for him the whizzing bolt. dhatté : 3. s. pr. Ā. used in the past sense (212 A 2). kártave : dat. inf. of purpose, in order to perform (kr̥), 211. náryāpāmsi is here and in viii. 96, 19 analysed by the Pada text as náriápāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand náryāni appears once (vii. 21, 4) and náryā twice (iv. 19, 10 ; viii. 96, 21) as an attribute of ápāmsi ; the epithet náryāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation náryápāmsi (to be read náriápāmsi) in the Saṃhitā text, and náryāápāmsi in the Pada text. nír aubjat : 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं नुनुद्रेऽवतं त ओजसा
दादृहाणं चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । ओजसा ।
ददृहाणम् । चित् । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रण्यानि चक्रिरे ॥

धमन्तः । वाणम् । मरुतः । सुऽदानवः ।

मदे । सोमस्य । रण्यानि । चक्रिरे ॥

0 ūrdhvām nunudre avatām tā
ōjasā ;
dāḍṛhāṇām cid bibhidur ví pār-
vatam.
dhāmanto vāṇām Marútaḥ sudā-
navo

*They have pushed up the well
with might ; they have split even
the firm mountain. Blowing their
pipes the bountiful Maruts have
performed glorious deeds in the
intoxication of Soma.*

máde sómasya ráñiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out; avatām : the cloud; = they have shed rain. dāḍṛhāṇām : pf. pt. Ā. of ḍṛh make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví: p. 468, 20. párvatam : cloud mountain; another way of saying the same thing. dhāmantas : with reference to the sound made by the Maruts; cp. árcantas, 2 c. máde sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

9 जिह्वां नुनूद्रेऽवतं तया दिशा-
सिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तिमवसा चित्रभानवः
कामं विप्रस्य तर्पयन्त धामभिः ॥

जिह्वाम् । नुनूद्रे । अवतम् । तया । दिशा ।
असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।
आ । गच्छन्ति । ईम् । अवसा । चित्र
ऽभानवः ।

कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

11 jihmām nunudre avatām táyā
diśā :
āsiñcann útsam Gótamāya tṛṣ-
ṇāje.
ā gachantīm ávasā citrábhāna-
vah :
kāmaṁ víprasya tarpayanta
dhāmabhiḥ.

*They have pushed athwart the
well in that direction : they poured
out the spring for the thirsty
Gotama. Of brilliant splendour
they approach him with help ; may
they satisfy the desire of the sage
by their powers.*

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā diśá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. īm : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of trp *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्म शश्मानाय सन्ति या । वः । शर्म । शश्मानाय । सन्ति ।
 त्रिधातूनि दाशुषे यक्ताधि । त्रिधातूनि । दाशुषे । यक्त । अधि ।
 अस्मभ्यं तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śárma śásamānāya śanti, The shelters which you have for
 tridhātūni dāśúṣe yachatādhi. the zealous man, extend them three-
 asmábhyam tāni, Maruto, ví fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

śárma : N. pl. n. (90, 2) śásamānāya : pf. pt. Ā. of śam *labour*.
 tridhātūni : used appositionally (198). dāśúṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam *stretch* (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā *put*
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.
 vīrávattamam, i. 1, 3 c.

VISṬU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* be active, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वीचम् ।
यो अस्कभायदुत्तरं सधस्थं	यः । पार्थिवानि । विऽममे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्कभायत् । उत्तरम् । सधऽस्थम् ।
	विऽचक्रमाणः । त्रेधा । उरुऽगायः ॥

1 Viṣṇor nú kaṁ vīriāṇi prá vo-
cam,
yāḥ pārthivāni vimamé rájāṁsi;
yó áskabhāyad úttaraṁ sadhá-
stham,
vicakramāṇás trēdhórugāyāḥ.

*I will now proclaim the heroic
powers of Viṣṇu, who has measured
out the terrestrial regions; who
established the upper gathering-
place, having, wide-paced, strode
out triply.*

kam : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).
vīryāṇi : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudātta in the same way as that preceding the Udātta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīriāṇi*. *prá vocam* : inj. ao. of *vac*, 147, 3. *pārthivāni rājāṃsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5 : *māneneva tasthivāṃ antárikṣe ví yó mamé pr̥thivīm sūryeṇa* *who standing in the air has measured out the earth with the sun, as with a measure.* *áskabhāyat* : ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *úttaram sadhásthām* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-āṇás* : pf. pt. *Ā.* of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (◡◡); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण	प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योरुषु त्रिषु विक्रमणेष्व्	यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 prá tád Viṣṇuḥ stavate vīriṇa,	<i>By reason of his heroic power,</i>
mṛgó ná bhīmāḥ kucaró giri-	<i>like a dread beast that wanders at</i>
ṣṭhāḥ,	<i>will, that haunts the mountains,</i>
yásyoruṣu triśú vikrámaṇeṣu	<i>Viṣṇu is praised aloud for that :</i>
adhikṣiyānti bhúvanāni víśvā.	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prá stavate : *Ā.* of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tád* : the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa* : cp. note on *vīryāṇi* in 1 a. *mṛgás* : Sāyaṇa here interprets this

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitaṃ karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pāda text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhās*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c. (!)*; on the inflexion see 97, 2; note that in the analysis of the Pāda text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámaneṣu*: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. *adhi-kṣiyānti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwell*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With c and d cp. what is said of Savitr in i. 35, 5.

३ प्र विष्णवे श्रूषमेतु मन्त्रं	प्र । विष्णवे । श्रूषम् । एतु । मन्त्रं ।
गिरिक्षितं उरुगायाय वृष्णे ।	गिरिऽक्षितं । उरुऽगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्थम्	यः । इदम् । दीर्घम् । प्रऽयतम् । सध
एको विममे त्रिभिरित्पदेभिः ॥	ऽस्थम् ।
	एकः । विऽममे । त्रिऽभिः । इत् । पदेभिः ॥

३ prá Viṣṇave śūṣām etu mánma,	Let my inspiring hymn go forth
girikṣíta urugāyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yá idám dīrghám práyataṃ sa-	wide-pacing bull, who alone with
dhástham	but three steps has measured out
éko vimamé tribhír ít padé-	this long far-extended gathering-
bhiḥ ;	place ;

śūṣām: the *ū* must be slurred disyllabically (= *u u*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1 c. *ékas* and *tribhís* are antithetical. *íd* emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgó bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्य त्री पूर्णा मधुना पदान्य
अक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्याम्
एको दाधार भुवनानि विश्वा ॥

यस्य । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा । स्वधया । मदन्ति ।
यः । उ । इति । त्रिधातु । पृथिवीम् ।
उत । द्याम् ।
एकः । दाधार । भुवनानि । विश्वा ॥

4 yásya trí pūrṇā mādhunā pa-
dāni
ākṣīyamāṇā svadhāyā mādanti;
yá u tridhātu prthivīm utá
dyām
éko dādhāra bhúvanāni víśvā.

Whose three steps filled with
mead, unfailing, rejoice in bliss;
and who in threefold wise alone
has supported earth and heaven,
and all beings.

trí: n. pl. of *trí* (105, 3). *padāny*: the final vowel of the Pāda must be restored; cp. 2 c. *pūrṇā*: cp. p. 308 d. *ākṣīyamāṇā*: *never failing* in mead; the privative pcl. *a* is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pada text. *svadhāyā*: inst. with verbs of rejoicing (p. 308 c). *mādanti*: his footsteps rejoice, that is, those dwelling in them do so. *u*: = *also* (p. 221, 2). *tri-dhātu*: this n. form is best taken adverbially = *tredhā* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas*: *alone* in antithesis to *víśvā*, cp. 3 d. *dādhāra*: pf. of *dhr*, with long red. vowel (139, 9), which is here not shortened in the Pada text.

तदस्य प्रियमभि पाथो अश्यां	तत् । अस्य । प्रियम् । अभि । पाथः ।
नरो यत्र देवयवो मदन्ति ।	अश्याम् ।
उरुक्रमस्य स हि बन्धुरित्या	नरः । यत्र । देवयवः । मदन्ति ।
विष्णोः पदे परमे मध्व उत्सः ॥	उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
	विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

tád asya priyám abhí pátho ásyām, náro yátra devayávo mādanti: urukramásya sá hí bándhur itthá, Viṣṇoḥ padé paramé mádharma útsah.	<i>I would attain to that dear domain of his, where men devoted to the gods rejoice : for that, truly akin to the wide-strider, is a well of mead in the highest step of Viṣṇu.</i>
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abhí ásyām : op. root ao. of amś reach. yátra : in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). náras : that is, pious men who dwell in heaven ; N. pl. of nr̥, 101, 1. sá : referring to páthas is attracted in gender to bándhus, 194, 3. itthá : p. 218. mádharma (gen., p. 81, n. 12) : cp. 4a, where the three steps are filled with mead ; but the third step is its special abode.

ता वां वास्तून्नुश्मसि गमध्वै	ता । वाम् । वास्तूनि । उश्मसि । गमध्वै ।
यत्र गावो भूरिशृङ्गा अयासः ।	यत्र । गावः । भूरिशृङ्गाः । अयासः ।
अत्राह तदुरुगायस्य वृष्णः	अत्र । अह । तत् । उरुगायस्य । वृष्णः ।
परमं पदमव भाति भूरि ॥	परमम् । पदम् । अव । भाति । भूरि ॥

tā vām vāstūni uśmasi gāma- dhyai, yátra gāvo bhūriśṛṅgā ayāsaḥ : átrāha tād urugāyasya viṣṇaḥ paramám padám áva bhāti bhūri.	<i>We desire to go to those abodes of you two, where are the many- horned nimble kine : there indeed that highest step of the wide-pacing bull shines brightly down.</i>
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vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gám-adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śrngās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i *go*) by Yāska, who explains it as ayanās *moving*, and by Sāyaṇa as gantāras *goers* = ativistr̥tās *very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhá *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PR̥THIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuś is never addressed alone in any hymn, and Pr̥thivī in only one of three stanzas. The dual compound Dyāvā-Pr̥thivī, moreover, occurs much oftener than the name of Dyáuś alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitṛī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

ते हि द्यावापृथिवी विश्वशंभुव
ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते
देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
शंभुवा ।

ऋतावरी इत्यृतऽवरी । रजसः । धार-
यत्कवी इति धारयत्ऽकवी ।

सुजन्मनी इति सुऽजन्मनी । धिषणे इति ।
अन्तः । ईयते ।

देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Pr̥thivī viśváśam-
bhuvā,
ṛtāvārī, rājaso dhārayátkavī:
sujánmanī dhiśāṇe antár īyate
devó devī dhārmaṇā Sūriah
śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air: between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Pādas form an independent sentence; otherwise hí (p. 252) would accent īyate in c. Dyāvā-Pr̥thivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragr̥hya, this is in the Pada text first indicated by íti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayát-kavī: a governing

cd. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhiṣāṇe*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antár īyate* goes between with acc.; the same thing is said of *Savitr* in i. 35, 9 b. *dhárman* n. *ordinance* (*dharmán* m. *ordainer*) is the only stem in the RV. (*dhárma* is a later one).

२ उरुव्यचसा महिनी असञ्चता । उरुव्यचसा । महिनी इति । असञ्चता ।
 पिता माता च भुवनानि रक्षतः । पिता । माता । च । भुवनानि । रक्षतः ।
 सुधृष्टमे वपुषे न रोदसी । सुधृष्टमे इति सुधृष्टमे । वपुषे न इति ।
 पिता यत्सीमभि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अभि । रूपैः । अवा-
 सयत् ॥

2 *uru-vyācasā mahinī asaścātā,* As Father and Mother, far-ex-
pitā mātā ca, bhúvanāni rakṣ- tending, great, inexhaustible, the
ataḥ. two protect (all) beings. Like two
sudhṛṣṭame vapuṣe ná ródasī, most proud fair women are the two
pitā yát sīm abhí rūpáir ávāsa- worlds, since the Father clothed
yat. them with beauty.

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścāt-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *á-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣyè*: cp. note on *vīryāni*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhí avāsayat*: ipf. cs. of 2. *vas wear*.

३ स वह्निः पुत्रः पित्रोः पवित्रवान् सः । वह्निः । पुत्रः । पित्रोः । पवित्रवान् ।
 पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं । च । पृश्निम् । वृषभम् । सुरेतसम् ।
विश्वाहा शुक्रं पयो अस्य दुक्षत ॥ विश्वाहा । शुक्रम् । पयः । अस्य । धुक्षत ॥

3 sā váhniḥ putráḥ pitaróḥ paví-
travān
punāti dhīro bhúvanāni mā-
yáyā.
dhenúm ca pṛśniṃ vṛṣabhám
surétasam
viśvāhā śukráṃ páyō asya duk-
ṣata.

*That son of the two parents, the
driver, the purifier, wisely purifies
beings by his mysterious power.
He has always milked from the
speckled cow and from the bull
abounding in seed his shining
moisture.*

putrás : by the son of the parents (Heaven and Earth) Agni is meant ; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b ; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice ; he is very frequently called pāvaká purifier (a term seldom applied to any other deity) ; he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains purifies by illumines. dhenúm : the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhám : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्तमो अयम् । देवानाम् । अपसाम् । अपःस्तमः ।
यो जजान रोदसी विश्वशंभुवा । यः । जजान । रोदसीऽइति । विश्व
वि यो ममे रजसी सुक्रतूययाऽशंभुवा ।

जरेभिः स्तम्भनेभिः समानृचे ॥

वि। यः। ममे। रजसी इति। सुक्रतुऽयया।

अजरेभिः। स्तम्भनेभिः। सम। आनृचे ॥

4 ayám devánām apásām apás-
tamo
yó jajāna ródasī viśváśam-
bhuvā.
ví yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
ānr̥ce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. *apásām* : partitive gen. (p. 321, b a). *ví . . . mamé* : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. *rájasī* : the heavenly and the terrestrial spaces. The initial vowel of *d* must be restored. *sám ānr̥ce* : red. pf. of *arc sing* (139, 6), the *Ā.* being used in the ps. sense ; Sāyaṇa explains it in an act. sense as *pūjī-tavān has honoured*, which he further interprets to mean *sthā-pitavān has established* !

५ ते नो गृणाने महिनी महि श्रवः
क्षत्रं द्वावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा
पनाय्यमोजी अस्मि समिन्वतम् ॥

ते इति । नः । गृणाने इति । महिनी
इति । महि । श्रवः ।
क्षत्रम् । द्वावापृथिवी इति । धासथः ।
बृहत् ।

येन । अभि । कृष्टीः । ततनाम । विश्वहा ।
पनाय्यम् । ओजः । अस्मि इति । सम ।
इन्वतम् ॥

5 té no gr̥ṇāné, mahinī, máhi śrá-
vah,
kṣatrām, Dyāvā-Pr̥thivī, dhā-
satho br̥hát.

*So being lauded, O great ones,
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhī kr̥ṣṭis tatánāma viś- by which we may always extend
váhā over the peoples.
panāyiam ójō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). gr̥ṇāné: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is máh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatánāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragr̥hya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by *Tvaṣṭṛ*, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-bāhu* *bearing the bolt in his arm* and *vajrín* *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*ratheṣṭhā*). Both his car and his steeds were fashioned by the *Rbhus*, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of *Vṛtra* he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as *Agni's*, appears to be *Dyaus*; but the inference from other passages is that he is *Tvaṣṭṛ*, the artificer among the gods. *Agni* is called Indra's twin brother, and *Pūṣan* (vi. 54) is also his brother. His wife, who is often mentioned, is *Indrāṇī*. Indra is associated with various other deities. The *Maruts* (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant* *accompanied by the Maruts* is characteristic of him. *Agni* is the god most often conjoined with him as a dual divinity. Indra is also often coupled with *Varuṇa* (vii. 86) and *Vāyu*, god of Wind, less often with *Soma* (viii. 48), *Brhaspati* (iv. 50), *Pūṣan*, and *Viṣṇu*.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrá* and *śácīvant* *mighty*, *śácipáti* *lord of might*, *śatákratu* *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the *Maruts*, he attacks the chief demon of drought, usually called *Vṛtra*, but often also the serpent (*áhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jit* *conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata, giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhara*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Paṇis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

यो जा॒त ए॒व प्र॑थ॒मो मन॑स्वान्	यः । जा॒तः । ए॒व । प्र॑थ॒मः । मन॑स्वान् ।
दे॒वो दे॒वान्क्र॑तु॒ना प॑र्यभूषत् ।	दे॒वः । दे॒वान् । क्र॑तु॒ना । प॑रि॒ऽअभू॑षत् ।
यस्य॑ शुष्मा॒द्रोद॑सी॒ अभ्य॑सेतां	यस्य॑ । शुष्मा॒त् । रोद॑सी॒ इति॑ । अभ्य॑से-
नृ॒म्णस्य॑ म॒हा स ज॑नास॒ इन्द्रः॑ ॥	ताम् ।
	नृ॒म्णस्य॑ । म॒हा । सः । ज॑ना॒सः । इन्द्रः॑ ॥

yó jātá evá prathamó mānasvān devó devān krátunā paryābhū- ṣat ; yāsya śúṣmād ródasī ābhyase- tām nṛmṇāsya mahnā : sá, janāsa, Índrah.	The chief wise god who as soon as born surpassed the gods in power ; before whose vehemence the two worlds trembled by reason of the greatness of his valour : he, O men, is Indra.
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evá : see p. 224, 2. mānas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahśvān. devó devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sāyaṇa explains it here as *encompassed with protection* ; in the AV. as *ruled over* ; in the TS. as *surpassed*. ródasī : the Pragṛhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ābhyasetām : ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b). mahnā : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn ; similarly víśvas-mād Índra úttarah ends all the twenty-three stanzas of x. 86.

यः पृ॒थि॒वीं व्य॑थ॒माना॒मदृ॑हद्	यः । पृ॒थि॒वीम् । व्य॑थ॒माना॒म् । अ॒दृ॒हत् ।
यः पर्व॑ता॒न्प्रकु॑पिताँ॒ अर॑म्णात् ।	यः । पर्व॑ता॒न् । प्र॒ऽकु॑पिता॒न् । अर॑म्णात् ।
यो अ॒न्तरि॑क्षं वि॒ममे॒ वरी॑यो	यः । अ॒न्तरि॑क्षम् । वि॒ऽममे॒ । वरी॑यः ।

यो वामस्तम्भात्स जनास इन्द्रः ॥ यः । वाम् । अस्तम्भात् । सः । जनासः ।
इन्द्रः ॥

2 yāḥ pṛthivīm vyāthamānām *Who made firm the quaking*
ādr̥mhad, *earth, who set at rest the agitated*
yāḥ pārvatān prākupitām āram- *mountains ; who measures out the*
nāt, *air more widely, who supported*
yó antárikṣaṃ vimamé váriyo, *heaven : he, O men, is Indra.*
yó dyām ástabhnāt : sá, janāsa,
Índrah.

yás : note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt : ipf. of ram *set at rest*. vimamé váriyas (cpv. of urú, 103, 2 a) : here the cpv. is used predicatively, *extended* so as to be *wider* ; cp. vi. 69, 5, where it is said of Indra and Viṣṇu : 'ye made the air wider and stretched out the spaces for us to live.' dyām : acc. of dyó *sky*. ástabhnāt : ipf. of stabh *prop* ; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3 ; 160, 4) : cp. 213 d (p. 343).

3 यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदपधा वलस्य । सिन्धून् ।
यो अशमनोरन्तरग्निं जजान यः । गाः । उत्ऽआजत् । अपऽधा । वलस्य ।
संवृक्षमत्सु स जनास इन्द्रः ॥ यः । अशमनोः । अन्तः । अग्निम् । जजान ।
समऽवृक् । समत्ऽसु । सः । जनासः । इन्द्रः ॥

3 yó hatvāhim áriṇāt saptá sín- *Who having slain the serpent*
dhūn, *released the seven streams, who*
yó gā udājad apadhā Valāsya, *drove out the cows by the unclosing*
yó áśmanor antár agnīm jajāna, *of Vala, who between two rocks*
samvṛk samātsu : sá, janāsa, *has produced fire, victor in battles :*
Índrah. *he, O men, is Indra.*

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gā udājad, ápa hí Valám váh who drove out the cows, for he unclosed Vala*. *árināt*: ipf. of *ri* *release*. *saptá síndhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* *cow*. *ud-ājat*: ipf. of *aj* *drive*. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *ápa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhā* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bílam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghātanena Valasya by the unclosing of Vala*. Sāyaṇa interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *ásmanor antár*: between two clouds, according to Sāyaṇa; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ádreḥ sūnúḥ*).

येनेमा विश्वा च्यवना कृतानि	येन । इमा । विश्वा । च्यवना । कृतानि ।
यो दासं वर्णमधरं गुहाकः ।	यः । दासम् । वर्णम् । अधरम् । गुहा ।
श्चघ्नीव यो जिगीवाँ लक्षमादद	अकरित्यकः ।
अर्यः पुष्टानि स जनास इन्द्रः ॥	श्चघ्नीऽइव । यः । जिगीवान् । लक्षम् ।
	आदत् ।
	अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā vísvā cyávanā kṛtāni,	By whom all things here have
yó dāsam vārṇam ādharam gú-	been made unstable, who has made
hākaḥ ;	subject the Dāsa colour and has

śvaghñīva yó jigīvāṁ lakṣām made it disappear; who, like a
 ádad winning gambler the stake, has
 aryāḥ puṣṭāni : sá, janāsa, taken the possessions of the foe: he,
 Índrah. O men, is Indra.

imā víśvā : all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22 : yás tá víśvāni cicyuṣé who hast shaken the whole world. dāsam vārṇam : the non-Aryan colour (= kṛṣṇám vārṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar : root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gúhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Saṁhitā text represents an etymological r, this is indicated in the Pada text by putting íti after the word and repeating the latter in its pause form : ákar íty ákaḥ. jigīvāṁ : pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires ॐ — after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ádat : irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ádat has taken. aryás : gen of arí (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

५ यं स्वां पृच्छन्ति कुह सेति घोरम् यम् । स्म । पृच्छन्ति । कुह । सः । इति ।
 उतेमाङ्गर्नैषो अस्तीत्येनम् । घोरम् ।
 सो अर्यः पुष्टीर्विज इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदस्मै धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः इव । आ ।
 मिनाति ।
 अत । अस्मै । धत्त । सः । जनासः । इन्द्रः ॥

5 yám smā prchānti kúha séti
ghorám,
utém āhur náisó astīti enam ;
só 'ryáh puṣṭīr víja ivá mināti.
śrād asmai dhatta : sá, janāsa,
Índrah.

*The terrible one of whom they
ask 'where is he', of whom they also
say 'he is not'; he diminishes the
possessions of the niggard like
the (player's) stake. Believe in him :
he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). prchānti : pr. of prach. séti for sá iti : the irr. contraction of sá with a following vowel is common (48 a). īm anticipates enam : see p. 220. āhur : pf. of ah say, 139, 4 ; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás : the initial a, though written, should be dropped ; otherwise the irr. contraction víjevā is just possible, but ८ — for ८ ८ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c : á mināti to ádat ; aryáh puṣṭīh to āryáh puṣṭāni ; víjah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnúr víja áminānā *diminishing it as a skilful gambler the stakes*. mināti : pr. of mī damage. śrād dhatta (2. pl. ipv. of dhā) *believe*, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra ; c implies that he does exist ; and d calls for belief in him.

६ यो र॒ध्रस् चो॒दिता यः कृ॒शस्	यः । र॒ध्रस् । चो॒दिता । यः । कृ॒शस् ।
यो ब्र॒ह्मणो॒ नाध॑मानस्य की॒रेः ।	यः । ब्र॒ह्मणः । नाध॑मानस्य । की॒रेः ।
यु॒क्तया॑व्णो योऽवि॒ता सु॒शि॒प्रः	यु॒क्तया॑व्णः । यः । अ॒वि॒ता । सु॒शि॒प्रः ।
सु॒तसो॑मस्य स ज॒नास॒ इन्द्रः॑ ॥	सु॒तसो॑मस्य । सः । ज॒ना॒सः । इन्द्रः॑ ॥

6 yó radhrásya coditá, yáh krśá-
sya,
yó brahmāno nādhamānasya
kīréh ;

*Who is furtherer of the rich, of
the poor, of the suppliant Brahmin
singer ; who, fair-lipped, is the
helper of him that has pressed Soma*

yuktágrāvṇo yó avitā suśipráḥ and has set to work the stones : he,
 sutásomasya : sá, janāsa, Ín- O men, is Indra.
 draḥ.

coditā governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitā governs that of c. su-śiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hāri-śipra being parallel to hāri-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्य गावो यस्य । अश्वासः । प्रदिशि । यस्य । गावः ।
 यस्य ग्रामा यस्य विश्वे रथासः । यस्य । ग्रामाः । यस्य । विश्वे । रथासः ।
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots ; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide
 thāsaḥ ; of the waters : he, O men, is
 yáḥ sūriam, yá uṣásam jajāna ; Indra.
 yó apām netā : sá, janāsa, Ín-
 draḥ.

uṣásam : often also uṣásam ; du. N. A. uṣásā and uṣásā ; N. pl. uṣásas and uṣásas ; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विह्वयेते यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमित्राः । ऽयती । विह्वयेते इति विह्वयेते ।
 समानं चिद्रथमातस्थिवांसा परे । अवरे । उभयाः । अमित्राः ।
 नाना हविते स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्थिऽवांसा ।
 नाना । हविते इति । सः । जनासः । इन्द्रः ॥

8 yám krándasī samyati vihvā-
yete,
pārē ávara ubháyā amitrāḥ;
samānām cid rátham ātasthi-
vāmsā
nānā havete: sá, janāsa, Ín-
draḥ.

Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the farther and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.

sam-yati: pr. pt. du. n. of sám-i go together. vi-hváyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nānā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siśāsávaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krándasī: ubháyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sāyaṇa, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान्न ऋते विजयन्ते जनासो
यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव
यो अच्युतच्युत्स जनास इन्द्रः ॥

यस्मात् । न । ऋते । विजयन्ते । जनासः ।
यम् । युध्यमानाः । अवसे । हवन्ते ।
यः । विश्वस्य । प्रतिमानम् । बभूव ।
यः । अच्युतच्युत् । सः । जनासः । इन्द्रः ॥

9 yásmān nárté vijáyante jánāso,
yám yúdhyaṁānā ávase há-
vante;
yó víśvasya pratimānam ba-
bhūva,
yó acyutacyút: sá, janāsa,
Índrah.

Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.

ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimānam: cp. iv. 18, 4: nahí nú asya prati-
mānam ásti antár jātéṣu utá yé jānitvāḥ for there is no match for
him among those who have been born nor those who will be born.
acyuta-cyút: cp. 4 a; also iii. 30, 4: tvám cyāváyann ácyutāni
... cāyasi thou continuest shaking unshaken things.

१० यः शश्वतो महेनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
अमन्यमानाञ्छर्वा जघान । अमन्यमानान् । शर्वा । जघान ।
यः शर्धते नानुददाति शृध्यां यः । शर्धते । न । अनुऽददाति । शृध्याम् ।
यो दस्योर्हन्ता स जनास इन्द्रः ॥ यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

10 yāḥ śásvato máhi éno dádhanān Who slays with his arrow the
ámanyamānāñ chāruā jaghāna; unexpected many that commit
yāḥ śárdhate nānudádāti śrdh- great sin; who forgives not the
yām, arrogant man his arrogance, who
yó dásyor hantā: sá, janāso, slays the Dasyu: he, O men, is
Índrah. Indra.

dádhanān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not
applied between Pādas (cp. i. 35, 10 c). ámanyamānān: not
thinking seil. that he would slay them; on the Sandhi of n + ś, see
40, 1. śárvā: with his arrow (inst., p. 80); with his characteristic
weapon, the vājra, he slays his foes in battle. jaghāna: has slain
(and still slays) may be translated by the present (213 A a). anu-
dádāti: 3. s. pr. of ánu + dā forgive, with dat. (cp. 200 A f). dásyos:
of the demon, a term applied to various individual demons, such as
Śambara (11 a).

११ यः शश्वरं पर्वतेषु क्षियन्तं यः । शश्वरम् । पर्वतेषु । क्षियन्तम् ।
चत्वारिंश्यां शरद्वन्विन्दत् । चत्वारिंश्याम् । शरदि । अनुऽअविन्दत् ।
ओजायमानं यो अहिं जघान ओजायमानम् । यः । अहिम् । जघान ।
दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

1 yáḥ Śámbaram párvateṣu kṣi- yántam catvāriṃśyām śarādi anvá- vindat ; ojāyámānam yó áhiṃ jaghána, Dānum śáyānam : sá, janāsa, Índrah.	Who in the fortieth autumn found out Śambara dwelling in the mountains ; who has slain the serpent as he showed his strength, the son of Dānu, as he lay : he, O men, is Indra.
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Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. *kṣi-yántam* : see note on i. 154, 2 d. *catvāriṃśyām* : that is, Indra found him after a very long search, as he was hiding himself. *anvāvindat* : ipf. of 2. vid *find*. The second hemistich refers to Indra's slaughter of Vṛtra. *ojāyámānam* : cp. iii. 32, 11 : *áhann áhiṃ pariśáyānam árṇa ojāyámānam* thou slewest the serpent showing his strength as he lay around the flood. *Dānum* : this is strictly the name of Vṛtra's mother, here used as a metronymic = *Dānava* ; cp. i. 32, 9 : *Dānuḥ śaye sahāvatsā ná dhenúḥ Dānu lay like a cow with her calf* (i. e. Vṛtra). *śáyānam* : pr. pt. *Ā*. of *śī* lie (134, 1 c).

१२ यः सप्तरेरिभृषभस्तुविष्मान अवाहजत्सर्वे सप्त सिन्धून् । यो रौहिणमस्फुरद्वज्रवाङ्मर वामारोहन्तं स जनास इन्द्रः ॥	यः । सप्तरेरिमः । वृषभः । तुविष्मान अवजत्सर्वे । सप्त । सिन्धून् । यः । रौहिणम् । अस्फुरत् । वज्रवाङ्मरः । वाम । आरोहन्तम् । सः । जनासः । इन्द्रः ॥
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12 yáḥ saptáraśmir vṛṣabhás túvi- ṣmān avāsṛjat sártave saptá síndhūn ; yó Rauhiṇám ásphurad vājra- bāhur dyām āróhantam : sá, janāsa, Índrah.	The mighty seven-reined bull who let loose the seven streams to flow ; who armed with the bolt spurned Rauhiṇa as he scaled heaven : he, O men, is Indra.
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The term *vṛṣabhá* is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. *saptá-raśmis* :

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyaṇa interprets the cd. to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *gó ʒmān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf. of *srj* emit. *sártave*: dat. inf. of *srj* flow (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 35, 8 b. *Rauhiṇām*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

- १३ द्यावाँ चिदस्मै पृथिवी नमते । द्यावाँ । चित् । अस्मै । पृथिवी इति ।
 शुष्माच्चिदस्य पर्वता भयन्ते । नमते इति ।
 यः सोमपा निचितो वज्रबाहुर् शुष्मात् । चित् । अस्य । पर्वताः । भयन्ते ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । सोमऽपाः । निऽचितः । वज्रऽबाहुः ।
 यः । वज्रऽहस्तः । सः । जनासः । इन्द्रः ॥

- 13 Dyāvā cid asmai Prthivī namete; Even Heaven and Earth bow
 śuṣmāc cid asya pārvatā bha- down before him; before his ve-
 yante; hemence even the mountains are
 yaḥ somapā nicitó vājrabāhur, afraid. Who is known as the Soma-
 yó vājahastah: sá, janāsa, drinker, holding the bolt in his arm,
 Índrah. who holds the bolt in his hand: he,
 O men, is Indra.

Dyāvā ... *Prthivī*: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam* bow (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śuṣmād*: cp. 1 c. *soma-pās* (97, 2): predicative nom., (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

- १४ यः सुवन्तमवति यः पचन्तं यः । सुवन्तम् । अवति । यः । पचन्तम् ।
 यः शंसन्तं यः शशमानमृती । यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्येदं राधः स जनास इन्द्रः ॥ यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

yáḥ sunvántam ávati, yáḥ pác-
antam,
yáḥ śámsantam, yáḥ śáśamā-
nám ūtí;
yásya bráhma várdhanam,
yásya sómo,
yásyedám rádhasḥ : sá, janāsa,
Índrah.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice ; whom prayer,
whom Soma, whom this gift
strengthens : he, O men, is Indra.*

sunvántam : all the participles in a and b refer to some act of worship : pressing Soma ; baking sacrificial cakes, &c. ; praising the gods ; having prepared the sacrifice. śáśamānám : explained by Sāyaṇa as stotram kurvāṇam offering a Stotra ; by the Naighaṇṭuka, iii. 14, as arcantam singing ; by the Nirukta, vi. 8, as śámsamānam praising. ūtí : contracted inst. of ūtí (p. 80) to be construed with ávati ; cp. i. 185, 4 : ávasā ávantī helping with aid. várdhanam : to be taken predicatively with each of the three subjects bráhma, sómas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens ; yásya being an objective gen. (p. 320, B 1 b). idám rádhas this gift = this sacrificial offering.

यः सुन्वते पचते दुध आ चिद् यः । सुन्वते । पचते । दुधः । आ । चित् ।
वाजं दर्दषि स किलासि सत्यः । वाजम् । दर्दषि । सः । किल । असि । सत्यः ।
वयं त इन्द्र विश्वह प्रियासः वयम् । ते । इन्द्र । विश्वह । प्रियासः ।
सुवीरासो विदथमावदेम ॥ सुवीरासः । विदथम् । आ । वदेम ॥

15 yáḥ sunvaté pácate dudhrá á
cid
vájam dárdarṣi, sá kílašī sat-
yáḥ.
vayám ta, Indra, viśváha pri-
yáṣaḥ,
suvírāso vidátham á vadema.

*As he who, most fierce, enforces
booty for him that presses and him
that bakes, thou indeed art true.
We ever dear to thee, O Indra,
with strong sons, would utter divine
worship.*

This concluding stanza is the only one that does not end with the refrain sá, janāsa, Índrah. Instead, the poet, changing from the 3.

to the 2. pers., substitutes at the end of b the words *sá kila_{asi} satyáh* as *such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala : *br̥hád vādema vidáthe suvīrāḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* *á cid* : perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ̥*). *te* : gen. with *priyásas* (p. 322, C). *vidátham* : the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in Naighaṇṭuka, iii. 17 ; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown ; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to : he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky ; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥ni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent ; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned ; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāṣa*, *cooling*, and *jālāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivá*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄर्मरुतां सुमन्मेतु	आ । ते । पि॒तः । म॒रु॒ताम् । सु॒मन्म । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒ऽदृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अभि । नः । वी॒रः । अ॒र्वति । क्ष॒मे॒त ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जा॒येम॒हि । रु॒द्र । प्र॒जाभिः ॥

1 ā te, pitar Marutām, sumnám etu :	<i>Let thy good will, O Father of the Maruts, come (to us): sever us</i>
mā naḥ sūryasya saṁdṛśo yuyo- thāḥ.	<i>not from the sight of the sun. May</i>
abhī no vīró ārvati kṣameta;	<i>the hero be merciful to us in regard</i>
prā jāyemahi, Rudra, prajā- bhiḥ.	<i>to our steeds; may we be prolific with offspring.</i>

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās: 2. s. inj. Ā. of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). saṁdṛśas: abl. 201 A 1. vīrás = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). ārvati abhī kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ त्वाद्दत्तेभि रूद्र शतमेभिः

शतं हिमा अशीय भेषजेभिः ।

व्य॑स्मद्वेषो वितरं व्यंहो

व्यमीवाश्चातयस्वा विषूचीः ॥

त्वाद्दत्तेभिः । रूद्र । शतमेभिः ।

शतम् । हिमाः । अशीय । भेषजेभिः ।

वि । अस्मत् । द्वेषः । वि॒तरम् । वि । अंहः ।

वि । अमीवाः । चा॒तयस्व । विषूचीः ॥

2 tvādattebhī, Rud^ara, śamtame-
bhiḥ

śatām hīmā aśīya bheṣajēbhiḥ.

vī asmād dvēṣo vitarām, vī
āmho,

vī āmivāś cātayasvā viṣūcīḥ.

*By the most salutary medicines
given by thee, O Rudra, I would
attain a hundred winters. Drive
far away from us hatred, away
distress, away diseases in all di-
rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of amś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. út-tara) employed only with verbs compounded with vī. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viṣūcīḥ: A. pl. f. of viṣvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्य रूद्र श्रियासि

तवस्तमस्तवसां वज्रबाहो ।

पर्षि णः पारमंहसः स्वस्ति

विश्वा अभि॑ती॒ रपसो युयोधि ॥

श्रेष्ठः । जा॒तस्य । रू॒द्र । श्रि॒या । अ॒सि ।

त॒वः॒ऽतमः । त॒वसा॑म् । व॒ज्रबा॑हो इति

वज्र॑ऽबाहो ।

पर्षि । नः । पा॒रम् । अ॒हंसः । स्व॒स्ति ।

विश्वाः । अभि॑ऽइतीः । र॒पसः । यु॒योधि॑ ॥

3 śrēṣṭho jātasya, Rud^ara, śri-
yāsi,

tavāstamas tavāsām, vajrabāho.

pārṣi ṇaḥ pārām āmhasaḥ su-
astī;

viśvā abhītī rāpaso yuyodhi.

*Thou art the best of what is born,
O Rudra, in glory, the mightiest of
the mighty, O wielder of the bolt.
Transport us to the farther shore
of distress in safety. Ward off
all attacks of mischief.*

jātásya : the pp. used as a n. collective noun = *that which has been born, creation*. *vajra-bāho* : it is only here that this specific epithet of Indra is applied to any other deity ; the voc. o of u stems is regularly treated as Pragr̥hya by the Pada text, but not in the Saṃhitā text (where for instance *vāyav ā* and *vāya ukthébhiḥ* are written). *pārṣi* : from *pr* take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). *ṇas* : initial n cerebralized even in external Sandhi (65 A c). *pāram* : acc. of the goal (197 A 1). *svastí* : this word is not analysed in the Pada text (like *sumatí*, &c.) because *asti* does not occur as an independent substantive ; here it is a shortened form of the contracted inst. *svastí* (p. 80, n. 2) ; it is several times used in the sense of a final dat. = *svastáye*. *abhītis* : = *abhí itis*, hence the Svarita (p. 464, 17, 1 a) ; Sandhi, 47. *yuyodhi* : 2. s. ipv. of *yu* separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वाँ रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम् । नमःऽभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःऽस्तुती । वृषभ । मा । सऽहती ।
 उन्नो वीराँ अर्पय भेषजेभिर् उत् । नः । वीरान् । अर्पय । भेषजेभिः ।
 भिषक्तमं त्वा भिषजाँ शृणोमि ॥ भिषक्ऽतमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 námobhir, *with our obeisances, nor with ill*
 mā dúṣṭutī, vṛṣabha, mā sá- *praise, O bull, nor with joint*
 hūti. *invocation. Raise up our heroes*
 ún no vīrāṃ arpayā bheṣajé- *with remedies : I hear of thee as*
 bhir : *the best physician of physicians.*
 bhiṣaktamam tvā bhiṣajām śr-
 ñomi.

cukrudhāma : this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems ; but the use here of the prohibitive *pel. mā*, which is employed with inj. forms only (180), decides the question. *námobhis* : that is, with ill or inadequate worship ; *ep. dúṣṭutī* in b ; the latter form is a contracted inst. (p. 80) ; on

the internal Sandhi of this word see 43, 3 a. *sáhūtī*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpaya*: cs. of *úd ṛ* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविभिर्
 अव स्तोमैभी रुद्रं दिषीय । हवीमऽभिः । हवते । यः । हविऽभिः ।
 ऋदूदरः सुहवो मा नो अस्यै अव स्तोमैभिः । रुद्रम् । दिषीय ।
 बभ्रुः सुशिप्रो रीरधन्नायै ॥ ऋदूदरः । सुहवः । मा । नः । अस्यै ।
 बभ्रुः । सुशिप्रः । रीरधत् । मनायै ॥

5 *hāvīmabhir hāvate yó havir-* *Rudra who is called on with*
bhir, *invocations and with oblations, I*
áva stómebhī Rud^aráṃ diṣīya : *would appease with songs of praise :*
ṛdūdáraḥ suhávo mā no asyái *may he, the compassionate, easy*
babhrúḥ suśípro rīradhan ma- *to invoke, ruddy brown, fair-*
nāyai. *lipped, not subject us to that*
jealousy of his.

hāvīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdáras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udára* or *ṛdū-dára* (the former is the view of Yāska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṛaṃ-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, c a). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manāyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps. sense (= *hūyate* according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा॑ मम॒न्द वृष॑भो म॒रुत्वान्
त्वक्षी॑यसा॒ वय॑सा॒ नाध॑मानम् ।
घृ॒णी॒व क्वा॒याम॑र॒पा अ॒शी॒या
वि॒वा॒से॒यं रु॒द्रस्य॑ सु॒न्नम् ॥

उत् । मा । म॒म॒न्द । वृष॑भः । म॒रु॒त्वान् ।
त्वक्षी॑यसा । वय॑सा । नाध॑मानम् ।
घृ॒णि॒ऽइ॒व । क्वा॒याम् । अ॒र॒पाः । अ॒शी॒य ।
आ । वि॒वा॒से॒यम् । रु॒द्रस्य॑ । सु॒न्नम् ॥

6 ún mā mamanda vṛṣabhó Ma-
rútvan
tvákṣīyasā váyasā nādhamā-
nam.
ghṛṇīva chāyām arapā āśīya :
ā vivāseyaṃ Rudrāsya sum-
nām.

The bull accompanied by the
Maruts has gladdened me, the sup-
pliant, with his most vigorous force.
I would unscathed attain shade in
heat as it were : I would desire to
win the good will of Rudra.

úd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, be glad, in Ā. only. ṛṣabhás : Rudra. Marútvan : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5) ; Sāyaṇa's explanation is ghṛṇī iva like one heated by the rays of the sun ; but a word ghṛṇin N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayám we have entered thy shelter like shade (protecting) from heat (p. 317, 2). āśīya : see 2 b ; on the Sandhi of the final vowel of the Pāda, cp. i. 160, 4 c. ā vivāseyaṃ : op. ds. of van win.

७ क्व॑स्य ते रु॒द्र मृ॒ळ्याकु॑रु
हस्तो॑ यो अ॒स्ति भेष॑जो जला॑षः ।
अ॒प॒भ॒र्ता रप॑सो दै॒व्य॒स्या-
भी नु मा॑ वृष॒भ च॒क्ष॒मी॒थाः ॥

क्व॑ । स्यः । ते । रु॒द्र । मृ॒ळ्याकु॑रु ।
हस्तः॑ । यः । अ॒स्ति । भेष॑जः । जला॑षः ।
अ॒प॒भ॒र्ता । रप॑सः । दै॒व्य॒स्य ।
अ॒भि । नु । मा॑ । वृष॒भ । च॒क्ष॒मी॒थाः ॥

7 kúa syá te, Rud^ara, mṛṣayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápaso dáiviasya
abhí nū mā, vṛṣabha, cakṣam-
īthāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one
other passage; otherwise it is a n. noun meaning *medicine*. apa-
bhartá : on the accent see p. 453, 9d. dáivyasya : *derived from the
gods*, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened
in the second syllable of the Pāda, but not in 1 c. cakṣamīthās :
2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्वितीचे
महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्वितीचे ।
महः । महीम् । सुष्टुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमः ऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvitīcé
mahó mahīm suṣṭutīm īrayāmi.
namasyá kalmalikínam námo-
bhir.
grñímási tveṣám Rudrásya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . īrayāmi : an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śvitīcé :
D. s. of śvityāñc (cp. 93). mahás : gen. s. m. of máh, beside the acc.
s. f. of the same adj. (Sāyaṇa : mahato mahatīm), *of the great one*
(Rudra); cp. i. 1, 5 c. namasyá : according to the Pada this form
has its final syllable metrically lengthened for namasyá, which is
the 2. s. ipv. ; otherwise it is the 1. s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. prs. is used both in the preceding

and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̥ṇīmási : 1. pl. pr. of gr̥ sing (p. 138).

९ स्थिरेभिरङ्गैः पुरुरूपं उग्रो	स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।	बभ्रुः । शुक्रेभिः । पिपिशे । हिरण्यैः ।
ईशानादस्य भुवनस्य भूरैः	ईशानात् । अस्य । भुवनस्य । भूरैः ।
न वा उ योषद् रुद्रादसुर्यम् ॥	न । वै । जुं इति । योषत् । रुद्रात् । असुर्यम् ॥

9 sthirébbhir áṅgaiḥ pururūpa ugró	With his firm limbs, having many forms, the mighty one, ruddy-
babhrúḥ śukrébhiḥ pipiśe hira- nyaiḥ.	brown, has adorned himself with bright gold ornaments. From the
ísānād asyá bhúvanasya bhúrur	ruler of this great world, from
ná vá u yoṣad Rudrád asuryām.	Rudra, let not his divine dominion depart.

sthirébbhir áṅgaiḥ : probably to be construed with pipiśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sāyaṇa supplies yuktás furnished with firm limbs. pipiśe : pf. \bar{A} . of piś. ísānād : pr. pt. (agreeing with Rudrád) of íś rule over with gen. (202 A a); the pf. pt. is ísāná. bhúres : agreeing with bhúvanasya; cp. vii. 95, 2: cétantī bhúvanasya bhúreḥ taking note of the wide world (where bhúres could not agree with any other word); Sāyaṇa takes it with Rudrád. yoṣat : s ao. of yu separate (p. 162, 2; 201 A 1). asuryām : an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuría, but as a substantive asuryá.

10 अर्हन्विमर्षि सायकानि धन्वा-	अर्हन् । विमर्षि । सायकानि । धन्वा ।
हन्निष्कं यजतं विश्वरूपम् ।	अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।
अर्हन्निदं दयसे विश्वम्भं	अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
न वा ओजीयो रुद्र त्वदस्ति ॥	न । वै । ओजीयः । रुद्र । त्वत् । अस्ति ॥

- 10 árhan bibharṣi sáyakāni dhánva *Worthy thou bearest arrows and*
 árhan niṣkām yajatām viśvárū- *bow ; worthy thy adorable all-*
 pam ; *coloured necklace ; worthy thou*
 árhann idám dayase víśvam ábh- *wieldest all this force : there is*
 vam : *nothing mightier than thou, O*
 ná vā ójīyo, Rudara, tvád asti. *Rudra.*

bibharṣi: 2. s. pr. of bhṛ *bear* ; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: *this*, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā *divide*. Sāyaṇa interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 3).

- ११ स्तुहि श्रुतं गर्तसदं युवानं स्तुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भीममुपहतुमुग्रम् । मृगम् । न । भीमम् । उपहतुम् । उग्रम् ।
 मृळा जरित्रे रुद्र स्तवानो मृळ । जरित्रे । रुद्र । स्तवानः ।
 अन्यं ते अस्मिन्नि वपन्तु सेनाः ॥ अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutām gartasādam yuvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgām ná bhīmām upahatnūm, *mighty, that slays like a dread*
 ugrām. *beast. O Rudra, being praised be*
 mṛḷā jaritré Rudara stāvāno : *gracious to the singer : let thy*
 anyām tē asmān ní vapantu *missiles lay low another than us.*
 sēnāh.

yuvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgām ná bhīmām: cp. note on i. 154, 2 b ; either a bull (vṛṣabhó ná bhīmāḥ vi. 22, 1) or a lion (siṃhó ná bhīmāḥ, iv. 16, 14) may be meant. mṛḷā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmād: abl. with anyā, p. 317, 3. sēnās: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52: yās te sahasram hetāyo 'nyām asmān ní vapantu tāḥ *may those thousand missiles of thine lay low another than us*.

- २ कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरैर्दातारं सत्पतिं गृणीषे
स्तुतस्त्वं भेषजा रास्यस्मे ॥
- कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपयन्तम् ।
भूरैः । दातारम् । सत्पतिम् । गृणीषे ।
स्तुतः । त्वम् । भेषजा । रासि । अस्मे इति ॥

- 2 kumārās cit pitāram vāndamā-
nam
prāti nānāma Rud^aropayāntam. Rudra. I sing to the true lord,
bhūrer dātāram sātpatimgrñiṣe : the giver of much : praised thou
stutās tuām bheṣajā rāsi asmé. givest remedies to us.

The interpretation of a b is doubtful. It seems to mean : Rudra, as a father, approaches with approval the singer, as a son ; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyaṇa (pratinato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma : =pr. ; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b : Rudra, being praised, shows his favour by bestowing his remedies ; the singer therefore extols him as the giver of riches. grñiṣe : an irr. form of the 1. s. Ā. of gr sing. asmé : dat., p. 104 ; 200 A 1.

- ३ या वो भेषजा मरुतः शुचीनि
या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस
ता शं च योश्च रुद्रस्य वरिम ॥
- या । वः । भेषजा । मरुतः । शुचीनि ।
या । शमत्तमा । वृषणः । या । मयःभु ।
यानि । मनुः । अवृणीत । पिता । नः ।
ता । शम् । च । योः । च । रुद्रस्य । वरिम ॥

- 13 yā vo bheṣajā, Marutaḥ, śúcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhú,
yāni Mānur āvṛṇītā, pitā nas :
tā śāṃ ca yós ca Rud^arāsya
vaśmi.
- Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose : these
and the healing and blessing of
Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánuś:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávṛṇītā:** 3. s. ipf. \bar{A} . (with metrically lengthened final vowel) of 2. vr choose. **śám, yós:** these words are frequently used in combination, either as adverbs or substantives.

- ९४ परि णो हेती रुद्रस्य वृज्याः परि । नः । हेतिः । रुद्रस्य । वृज्याः ।
 परि त्वेषस्य दुर्मतिर्मही गात । परि । त्वेषस्य । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवंस्तनुष्व अवं । स्थिरा । मघवंतः । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

- 14 pári ṇo hetí Rud^arásya vrjyāḥ, *May the dart of Rudra pass us*
 pári tveśásya durmatír mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīdhvas, tokāya tánayāya mṛḷa. *ful to our children and descendants.*

vrjyās: 3. s. root ao. pre. (p. 172 a) of vrj twist. **gāt:** root ao. inj. of gā go. **maghávadbhyas:** the I. D. Ab. pl. of **maghávān** are formed from the supplementary stem **maghávānt** (91, 5). **áva tanuṣva sthirá:** *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛḷa** be merciful to (p. 311 f). **mīdhvas:** voc. of the old unreduplicated pf. pt. **mīdhvāms**, cp. p. 66; 157 b (p. 182). **mṛḷa:** = **mṛḷa**, p. 437, a 9.

- ९५ एवा वभ्रो वृषभ चेकितान् एव । वभ्रो इति । वृषभ । चेकितान् ।
 यथा देव न हृणीषे न हंसि । यथा । देव । न । हृणीषे । न । हंसि ।
 हवनश्रुतो रुद्रेह बोधि हवनः श्रुत । नः । रुद्र । इह । बोधि ।
 बृहद्वदेम विदथे सुवीराः ॥ बृहत् । वदेम । विदथे । सुवीराः ॥

15 evā, babhro vṛṣabha cekitāna,	<i>So, O ruddy brown, far-famed</i>
yáthā, deva, ná hr̥ṇīśé ná hámsi,	<i>bull, be listening here, O Rudra, to</i>
havanaśrún no Rud ^a rehá bodhi.	<i>our invocation, inasmuch as thou</i>
bṛhád vadema vidátthe suvīrāḥ.	<i>art not wroth and slayest not, O</i>
	<i>god. We would, with strong sons,</i>
	<i>speak aloud at divine worship.</i>

éva: to be taken with c, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1); when yathā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Sāyana explains it as *knowing all*, but the act. only has this sense (e. g. cikitvāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hr̥ṇīśé: 2. s. Ā. pr. of 2. hr̥ *be angry*. hámsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āsu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

२ इमं स्वस्मै हृद आ सुतष्टं	इमम् । सु । अस्मै । हृदः । आ । सुतष्टम् ।
मन्त्रं वोचेम कुविदस्य वेदत ।	मन्त्रम् । वोचेम । कुवित् । अस्य । वेदत ।
अपां नपादसुर्यस्य मद्वा	अपाम् । नपात् । असुर्यस्य । मद्वा ।
विश्वान्यर्यो भुवंना जजान ॥	विश्वानि । अर्यः । भुवंना । जजान ॥

2 imām sú asmai hṛdá ā sūtaṣ-
 tāṃ We would verily utter from our
 heart this well-fashioned hymn for
 mántram vocema: kuvíd asya him. Perchance he will take note
 védat? of it. The Son of Waters, the lord,
 Apām nápād, asuríasya mahnā, by the greatness of divine dominion,
 víśvāni aryó bhúvanā jajāna. has created all beings.

hṛdá ā: this expression occurs several times, e. g. iii. 39, 1:
 matír hṛdá ā vacyámānā a prayer welling from the heart. sú-
 taṣṭam well-fashioned, like a car, to which the seers frequently
 compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b.
 asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac:
 cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp.
 202 A c. asuryàsya: see p. 451, 6.

3 समन्या यन्त्युप यन्त्यन्याः सम । अन्याः । यन्ति । उप । यन्ति ।
 समानमूर्वं नद्यः पृणन्ति । अन्याः ।
 तमू शुचिं शुचयो दीदृवांसम् समानम् । ऊर्वम् । नद्यः । पृणन्ति ।
 अपां नपातं परि तस्थुरापः ॥ तम् । ऊं इति । शुचिम् । शुचयः । दीदि
 ५वांसम् ।
 अपाम् । नपातम् । परि । तस्थुः । आपः ॥

3 sám anyā yānti, úpa yanti While some flow together, others
 anyāḥ: flow to (the sea): the streams fill
 samānām ūrvām nadīaḥ pr- the common receptacle; him the
 nanti. pure, the shining Son of Waters,
 tám ū śúcim śúcayo dīdivām- the pure waters stand around.
 sam
 Apām nápātaṃ pári tásthur
 āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—
 anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
 ūrvām: = ocean. samānām: common, because all streams flow
 into it. nadyās: cp. asuryàsya in 2 c. prṇanti: from pr̥ fill.

ū : u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं
मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे
दीदायानिध्मो घृतनिर्णिगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
सः । शुक्रेभिः । शिक्वऽभिः । रेवत् । अस्मे
इति ।
दीदाय । अनिध्मः । घृतऽनिर्निक् । अपऽसु ॥

4 *tām āsmerā yuvatāyo yūvānam* *Him, the youth, the young*
marmṛjyāmānāḥ pāri yanti ā- *maidens, the waters, not smiling,*
paḥ : *making him bright surround : he*
sā śukrēbhiḥ śīkvabhī revād *with clear flames shines bounti-*
asmé *fully on us, without fuel in the*
dīdāyānidhmó ghṛtānirṇigapsú. *waters, having a garment of ghee.*

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pāda text, it is not so in *śukrēbhis* because *śūkre* is not a stem. *asmé* : dat. *Pragrhya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antār who shone without fuel in the waters.* *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñá*) : note that the second member appears in the Pāda text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs un-compounded.

५ अस्मै तिस्रो अव्यथ्याय नारीरु
 देवाय देवीर्दिधिषन्त्यन्नम् ।
 कृता इवोप हि प्रसृज्ये अप्सु
 स पीयूषं धयति पूर्वसूनाम् ॥

अस्मै । तिस्रः । अव्यथ्याय । नारीः ।
 देवाय । देवीः । दिधिषन्ति । अन्नम् ।
 कृताः इव । उप । हि । प्रसृज्ये । अप्सु ।
 सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 *asmāi tistró avyathiāya nārīr*
devāya devīr didhiṣanti ānnam :
kṛtā ivōpa hí prasarsré apsú ;
sá pīyūṣam dhayati pūrvasū-
nām.

On him, the immovable god, three
divine women desire to bestow food :
for he has stretched forth as it were
to the breasts (?) in the waters : he
sucks the milk of them that first
bring forth.

tistró devīh : the waters in the three worlds are probably meant ;
 in iii. 56, 5 Agni is spoken of as having three mothers (*trimātā*), and
 three maidens of the waters (*yośānās tistró āpyāh*) are there men-
 tioned : they wish to feed him, while he desires to drink their milk.
didhiṣanti : ds. of 1. *dhā bestow* : this is the usual form, while *dhítsa*
 is rare. *kṛtās :* the meaning of this word, which occurs here only,
 is quite uncertain. *pra-sarsré :* 3. s. pr. int. of *sṛ*. *dhayati :*
 3. s. pr. of 2. *dhā suck*. *pūrvasūnām :* i. e. *Apām napāt* is their
 first offspring ; cp. x. 121, 7 : *āpo janāyantīr Agnim the waters pro-*
ducing Agni.

६ अश्वस्यात्र जनिमास्य च स्वरु
 द्रुहो रिषः संपृचः पाहि सूरीन ।
 आमासु पृषु परो अप्रमृष्यं
 नारातयो वि नशन्नानृतानि ॥

अश्वस्य । अत्र । जनिम । अस्य । च । स्वरु ।
 द्रुहः । रिषः । समपृचः । पाहि । सूरीन ।
 आमासु । पृषु । परः । अप्रमृष्यम् ।
 न । नारातयः । वि । नशन् । न । अनृत-
 तानि ॥

6 *ásvasya átra jānimāsyá ca svār.*
druhó riśāḥ sampṛcaḥ pāhi
sūrīn.
āmāsu pūrṣú paró apramṛṣyám
nārātayo ví naśan nānṛtāni.

The birth of this steed is here
and in heaven. Do thou protect
the patrons from falling in with
malice and injury. Him that is
not to be forgotten, far away in
unbaked citadels, hostilities shall
not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. *ásvasya*: Agni is often spoken of as a steed. *átra*: *here*, i.e. in the waters of earth. *svâr*: this is the only passage in the RV. in which the word is not to be read as *súar*; it is here a loc. without the ending i (see 82 c). *pāhi*: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. *sampṛcas* as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). *āmāsu*: *in the unbaked*, i.e. *natural* (cloud) *citadels*. *pūrṣú*: loc. pl. of *púr*, 82. *parás*: note the difference of accent between this adv. and the N. s. adj. *páras yonder, other*. *naśat*: inj. pr. of 3. *naś reach*.

७ स्व आ दमे सुदुघा यस्य धेनुः स्वे । आ । दमे । सुदुघा । यस्य । धेनुः ।
 स्वधां पीपाय सुवन्नमत्ति । स्वधाम । पीपाय । सुऽमु । अन्नम् । अत्ति ।
 सो अपां नपादूर्जयन्नप्स्वन्तर सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
 वसुदेयाय विधत्ते वि भाति ॥ अन्तः ।
 वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya dhenúh,
 svadhām pīpāya, subhú ánnam atti;
 sò 'pām nāpād ūrjáyann apsu antár,
 vasudéyāya vidhaté ví bhāti. He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svadhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv àntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudháyāya* : dat. of purpose, *ibid.*, B 2. *ví bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अ॒प्स्वा शुचि॑ना दै॒व्येन॑	यः । अ॒प्सु । आ । शुचि॑ना । दै॒व्येन॑ ।
ऋ॒तावाज॑स उर्वि॒या वि॒भाति॑ ।	ऋ॒त॒वा । अज॑सः । उर्वि॒या । वि॒भाति॑ ।
व॒या इ॒द॒न्या मुव॑नान्यस्य	व॒याः । इ॒त् । अ॒न्या । मुव॑नानि । अ॒स्य ।
प्र जा॑यन्ते वी॒रुध॑श्च प्र॒जाभिः॑ ॥	प्र । जा॑यन्ते । वी॒रुधः॑ । च । प्र॒जाभिः॑ ॥

8 yó apsú ā śúcina dāiviena rtāvājasra urviyā vibhāti : vayā id anyā bhūvanāni asya prā jāyante vīrūdhaś ca prajā- bhiḥ.	<i>Who in the waters, with bright divinity, holy, eternal, widely shines forth : as offshoots of him other beings and plants propagate them- selves with progeny.</i>
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śúcina dāivyena : = *divine brightness*. *rtāvā* : note that in the *Padapāṭha* the original short a is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *viśvāni bhūvanā jajāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अ॒पां न॒पा॒दा ह्य॒स्थादु॒पस्य॑	अ॒पाम् । न॒पा॒त् । आ । हि । अ॒स्थात् । उ॒प॒
जि॒ह्वा॒नामूर्ध्वो॑ वि॒द्युतं॑ वसा॑नः ।	॒स्थम् ।
तस्य॑ ज्येष्ठं म॒हि॒मानं॑ वह॑न्तीर	जि॒ह्वा॒नाम् । उ॒र्ध्वः । वि॒द्युतं॑ । वसा॑नः ।
हि॒र॒ण्यव॑र्णाः परि॑ यन्ति य॒द्वीः ॥	तस्य॑ । ज्येष्ठं॑ । म॒हि॒मानं॑ । वह॑न्तीः ।
	हि॒र॒ण्य॒व॒र्णाः । परि॑ । यन्ति॑ । य॒द्वीः ॥

9 Apām nápād á hí ásthād upá-
sthām
jihmánām, ūrdhvó vidyútam
vásānah.
tāsyā jyēṣṭham mahimānam
vāhantīr,
hīraṇyavarṇāḥ pári yanti yah-
vīḥ.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).*

The lightning Agni is again described in this stanza. *jihmánām ūrdhvāḥ*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . āsu jihmánām ūrdhvāḥ . . . upásthe he grows in them, upright in the lap of the prone.* *tāsyā mahimānam* his greatness = him the great one. *hīraṇyavarṇās*: because he is clothed in lightning. *pári yanti*: cp. 3 a and 4 b. *yahvīs*: the meaning of the word *yahvá*, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Sāyaṇa), or *swift* (Roth), or *young* (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सिदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या
हिरण्यदा ददत्यन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्ययात् । परि । योनेः । निऽसद्य ।
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hīraṇyarūpaḥ, sá hīraṇyasam-
drg;
Apām nápāt séd u hīraṇyavar-
naḥ;
hīraṇyáyāt pári yóner niṣádyā,
hīraṇyadā dadati ánnam asmai.

*He is of golden form, of golden
aspect; this Son of Waters is of
golden hue; to him (coming) from
a golden womb, after he has sat
down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. *séd*: 48 a. *pári* as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yóni* may = *hiranyagarbhá* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyaṇa wishes to supply *rājate* after *niśādya* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādya* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādya* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiranyadā amṛtatvām bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ánnam*: the oblation (cp. 11 d).

तदस्यानीकमुत चारु नामा-	तत् । अस्य । अनीकम् । उत । चारु । नाम ।
पीच्यं वर्धते नष्टुरपाम् ।	अपीच्यम् । वर्धते । नष्टुः । अपाम् ।
यमिन्धते युवतयः समित्या	यम् । इन्धते । युवतयः । सम् । इत्या ।
हिरण्यवर्णं घृतमन्नमस्य ॥	हिरण्यवर्णम् । घृतम् । अन्नम् । अस्य ॥

tád asyā́nikam utá cā́ru nā́ma	That face of his and the dear
apī́cīam vardhate náptur apām.	secret name of the Son of Waters
yām indháte yuvatáyah sám	grow. Of him, whom, golden-
itthā́	coloured, the maidens kindle thus,
híraṇyavarṇam : ghṛtám ánnam	ghee is the food.
asya.	

ánikam: the flaming aspect of Agni seen at the sacrifice. *apīc-yām*: *secret*; cp. *gúhyam cā́ru nā́ma* the dear secret name of Soma (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatáyas*: the waters (cp. 4 a). *sám*: the prp. after the vb. (p. 468, 20). *ghṛtám ánnam asya*: cp. *ghṛtánirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒स्यै ब॒ह॒नाम॑व॒माय॑ स॒ख्यै । अ॒स्यै । ब॒ह॒नाम् । अ॒व॒माय॑ । स॒ख्यै ।
य॒ज्ञैर्वि॑धेम॒ नम॑सा ह॒विर्भिः । य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
सं सानु॑ मा॒र्जिर्दि॑धिषामि॒ बिलै॑र् स॒म् । सानु॑ । मा॒र्जिर्दि॑धिषामि॒ बिलैः॑ ।
द॒धा॒म्यन्नैः॑ परि॑ व॒न्द ऋ॒ग्भिः ॥ द॒धा॒मि । अ॒न्नैः । परि॑ । व॒न्दे । ऋ॒क्॒भिः ॥

12 asmái bahūnām avamāya sá- To him the nearest friend of
khye many we offer worship with sacri-
yajñáir vidhema námasā havír- fices, homage, oblations: I rub
bhiḥ: bright (his) back; I support (him)
sám sánu mārjmi; dídhīṣāmi with shavings; I supply (him)
bilmair; with food; I extol (him) with
dádhāmi ánnaiḥ; pári vanda stanzas.
rgbhiḥ.

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sám mārjmi: cp. marmrjyámānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sám may be supplied with the other two following verbs. dídhīṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ánnais: with oblations. dádhāmi: pr. of dhā put.

१३ स॒ ईं वृ॒षा॑जनय॒त्तासु॑ गर्भं॒ सः । ई॒म् । वृ॒षा । अ॒ज॒न॒य॒त् । ता॒सु । गर्भ॑म् ।
स॒ ईं शि॒शु॑र्धयति॒ तं रि॑हन्ति । सः । ई॒म् । शि॒शुः । ध॒य॒ति॒ । त॒म् । रि॑हन्ति ।
सो अ॒पां न॒पा॒दन॑भिस्त्रातव॒र्णो सः । अ॒पाम् । न॒पा॒त् । अ॒न॒भिस्त्रा॑तऽव॒र्णः ।
ऽन्य॑स्यै॒व ह॒ त॒न्वा॑ वि॒वेष॑ ॥ अ॒न्य॑स्यै॒व । इ॒ह । त॒न्वा । वि॒वेष॑ ॥

sá īm vṛṣājanayat tāsu gár-
bham;
sá īm śísur dhayati; tám rih-
anti;
sò 'pām nāpād ānabhimlāta-
varṇo
anyāsyevehá tanúā viveṣa.

*He, the bull, generated in them
that germ; he, as a child, sucks
them; they kiss him; he, the Son
of Waters, of unfaded colour,
works here with the body of
another.*

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gárbbham; him, that is, a son. tāsu: in the waters, as his wives. īm in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

अ॒स्मिन्प॒दे प॒र॒मे त॒स्थि॒वांस॑म् अ॒स्मिन् । प॒दे । प॒र॒मे । त॒स्थि॒ऽवांस॑म् ।
अ॒ध्व॒स्मभिर्वि॒श्वहा॑ दी॒दि॒वांस॑म् । अ॒ध्व॒स्मभिः । वि॒श्वहा॑ । दी॒दि॒ऽवांस॑म् ।
आपो॑ न॒म्रे घृ॒तम॑न्नं वह॒न्तीः आपः॑ । न॒म्रे । घृ॒तम् । अ॒न्नम् । वह॑न्तीः ।
स्व॒यम॑त्कैः परि॑ दी॒यन्ति॑ य॒ज्ञीः ॥ स्व॒यम् । अ॒त्कैः । परि॑ । दी॒यन्ति॑ । य॒ज्ञीः ॥

asmin padé paramé tasthivām-
sam,
adhvasmābhir viśvāhā dīdivām-
sam,
āpo, nāptre ghṛtām ānnaṃ vāh-
antiḥ,
svayām ātkaiḥ pári dīyanti
yahvīḥ.

*Him stationed in this highest
place, shining for ever with un-
dimmed (rays), the Waters, bringing
ghee as food to (their) son, swift,
themselves fly around with their
robes.*

padé paramé: in the abode of the aerial waters. adhvasmābhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhiḥ

śikvabhir dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुक्षितिं जनाया-
यांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहद्देम विदथे सुवीराः ॥

अयांसम् । अग्ने । सुक्षितिम् । जनाय ।
अयांसम् । ऊं इति । मघवत्भ्यः । सु
वृक्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम । विदथे । सुवीराः ॥

15 áyāmsam, Agne, suksitim já-
nāya ;
áyāmsam u maghávadbhyaḥ su-
vrktim :
víśvaṃ tád bhadráṃ yád ávanti
devāḥ.
brhád vadema vidáthe suvīrāḥ.

*I have bestowed, O Agni, safe
dwelling on the people ; I have also
bestowed a song of praise on the
patrons : auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam : 1. s. s ao. of yam. Agne : the sacrificial Agni is here addressed. jánāya : on (our) people, by means of this hymn. suvrktim : a hymn that will produce the fulfilment of their wishes. bhadráṃ : if a hymn finds favour with the gods, it will produce blessings. vadema : the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23 ; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRÁ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Aditya who marshals, *yātayati*, the people, and the epithet *yātayáj-jana* *arraying men together* appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

मित्रो जनान्यातयति ब्रुवाणो	मित्रः । जनान् । यातयति । ब्रुवाणः ।
मित्रो दाधार पृथिवीमुत द्याम् ।	मित्रः । दाधार । पृथिवीम् । उत । द्याम् ।
मित्रः कृष्टीरनिमिषाभि चष्टे	मित्रः । कृष्टीः । अनिमिषा । अभि । चष्टे ।
मित्राय हव्यं घृतवज्जुहोत ॥	मित्राय । हव्यम् । घृतवत् । जुहोत ॥

Mitró jánān yātayati bruvāṇó ;	<i>Mitra speaking stirs men ; Mitra</i>
Mitró dādhāra pr̥thivīm utá	<i>supports earth and heaven ; Mitra</i>
dyām ;	<i>regards the people with unwinking</i>
Mitrāḥ kṛṣṭīr ānimīṣābhī caṣṭe :	<i>eye : to Mitra offer the oblation</i>
Mitrāya havyām ghṛtāvaj ju-	<i>with ghee.</i>
hota.	

yātayati: *stirs* to activity. *bruvāṇás*: by calling, that is, arousing them; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sāyaṇa interprets the word as *being praised or making a noise*. Some scholars take the pt. with **Mitrás** in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. **Mitró bruvāṇāḥ**. This Pāda occurs slightly modified in vii. 36, 2 as **jānaṃ ca Mitró yatati bruvāṇāḥ**. **dādhāra**: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). **dyām**: acc. of **dyó** (102, 3). **ánimiṣā**: inst. of **á-nimiṣ**; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. **caṣṭe**: 3. s. of **caṣ**; on the Sandhi see 66 B 2 a. **juhota**: 2. pl. ipv. irr. strong form occurring beside the regular **juhutá** (p. 144, B 3 a).

२ प्र स मि॒त्र॒ मर्ते॑ अ॒स्तु प्र॒य॒स्वान् प्र । सः । मि॒त्र॒ । मर्ते॑ । अ॒स्तु । प्र॒य॒स्वान् ।
य॒स्त॒ आ॒दि॒त्य॒ शि॒क्ष॒ति॒ व्र॒तेन॑ । यः । ते । आ॒दि॒त्य॒ । शि॒क्ष॒ति॒ । व्र॒तेन॑ ।
न ह॑न्यते॒ न जी॑यते॒ त्वो॒तो न । ह॑न्यते॒ । न । जी॑यते॒ । त्वाऽ॒कृतः॑ ।
नैन॑म॒हो अ॒श्रो॒त्यन्ति॑तो॒ न दू॒रात् ॥ न । ए॒न॒म् । अ॒हः । अ॒श्रो॒ति॒ । अ॒न्ति॑तः ।
न । दू॒रात् ॥

2 prá sá, Mitra, mártō astu prá-
yasvān,
yás ta, Āditya, śikṣati vraténa.
ná hanyate, ná jīyate tuóto:
náinam áṃho 'śnoty ántito ná
dūrát.

*Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.*

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

३ अनमीवास इळ्या मर्दन्तो
मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो
वयं मित्रस्य सुमतौ स्याम ॥

अनमीवासः । इळ्या । मर्दन्तः ।
मितऽज्ञवः । वरिमन् । आ । पृथिव्याः ।
आदित्यस्य । व्रतम् । उपऽक्षियन्तः ।
वयम् । मित्रस्य । सुऽमतौ । स्याम ॥

3 anamivāsa īlayā mādanto,
mitājñavo vārimann ā prthi-
vyāḥ,

Ādityāsya vratām upakṣiyānto,
vayāṁ Mitrāsya sumatāu siāma.

*Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.*

vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimān,
m. (p. 453, 9 e). Ādityāsya : that is, of Mitra.

३ अयं मित्रो नमस्यः सुशेवो
राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्या-
पि भद्रे सौमनसे स्याम ॥

अयम् । मित्रः । नमस्यः । सुऽशेवः ।
राजा । सुऽक्षत्रः । अजनिष्ट । वेधाः ।
तस्य । वयम् । सुऽमतौ । यज्ञियस्य ।
अपि । भद्रे । सौमनसे । स्याम ॥

4 ayāṁ Mitró namasīḥ suśévo,
rājā suksatró ajanīṣṭa vedhāḥ :
tāsya vayāṁ sumatāu yajñi-
yasya,

āpi bhadre saumanasé siāma.

*This Mitra, adorable, most pro-
pitious, a king wielding fair sway,
has been born as a disposer : may
we remain in the goodwill of him
the holy, in his auspicious good
graces.*

ajanīṣṭa : 3. s. Ā. iṣ ao. of jan. vedhās : that is, as a wise moral
ruler ; on the dec. see 83, 2 a. āpi : to be taken as a verbal prp.
with as be.

महौ आदित्यो नमसोपसर्वा
यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्थतमाय जुष्टम्
अग्नौ मित्राय हविरा जुहोत ॥

महान् । आदित्यः । नमसा । उपऽसर्वाः ।
यातयत्ऽजनः । गृणते । सुऽशेवः ।
तस्मै । एतत् । पन्थऽतमाय । जुष्टम् ।
अग्नौ । मित्राय । हविः । आ । जुहोतः ॥

- 5 mahām Ādityó námasopasádyo yātayājjanō grṇatē suśévaḥ : tásmā etát pányatamāya júṣtam agnáu Mitrāya havír ā juhota. *The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.*

mahām : 39. yātayājjanas : on the accent of governing eds. see p. 455 b. grṇatē : dat. of pr. pt. of gr sing ; accent, p. 458, 3. júṣtam : a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota : cp. note on 1 d.

- ६ मित्रस्य चर्षणीधृतो
 ऽवो देवस्य सानसि ।
 द्युम्नं चित्रश्रवस्तमम् ॥
- मित्रस्य । चर्षणिधृतः ।
 अवः । देवस्य । सानसि ।
 द्युम्नम् । चित्रश्रवःस्तमम् ॥

- 6 Mitrāsya carṣaṇīdhṛto, ávo devāsya sānasī, dyumnám citráśravastamam. *Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.*

carṣaṇīdhṛtas : the Pada text restores the metrically lengthened short vowel of carṣaṇi. -dhṛtó 'vo : p. 465, 17, 3 ; cp. note on i. 1, 9 b. citráśravastamam : see note on i. 1, 5 b.

- ७ अभि यो महिना दिवं
 मित्रो बभूव सप्रथाः ।
 अभि श्रवीभिः पृथिवीम् ॥
- अभि । यः । महिना । दिवम् ।
 मित्रः । बभूव । सप्रथाः ।
 अभि । श्रवःभिः । पृथिवीम् ॥

- 7 abhí yó mahinā dívaṃ Mitró babhūva sapráthāḥ, abhí śrávobhiḥ pṛthivīm : *Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories :*

abhí bhū surpass takes the acc. mahinā for mahimnā : 90, 2. dívaṃ : acc. of dyú, 99, 5 : cp. dyó, 102, 3. babhūva : the pf.

here is equivalent to a pr.; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: — — — instead of — — —; cp. p. 438, 3 a.

८ मि॒त्राय॒ पञ्च॑ येमि॒रे

मि॒त्राय॑ । पञ्च॑ । येमि॒रे ।

ज॒ना॑ अभिष्टि॒श्वसे॑ ।

ज॒नाः । अभिष्टि॑ऽश्वसे॑ ।

स दे॒वान्वि॒श्वान्वि॒भर्ति॑ ॥

सः । दे॒वान् । वि॒श्वान् । वि॒भर्ति॑ ॥

8 Mitrāya pāñca yemire

To Mitra, strong to help, the five peoples submit : he supports all the gods.

jānā abhiṣṭīśvase :

sā devān viśvān bibharti.

pāñca jānāḥ : the five peoples, here = all mankind. yemire : 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti : 3. s. pr. P. of bhr. viśvān : this is the regular word for all in the RV. : its place begins to be taken by sārva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मि॒त्रो दे॒वेष्वा॒युषु॑

मि॒त्रः । दे॒वेषु॑ । आ॒युषु॑ ।

ज॒नाय॑ वृ॒क्तब॑र्हिषे ।

ज॒नाय॑ । वृ॒क्तऽब॑र्हिषे ।

इ॒ष इ॒ष्टव्र॑ता अ॒कः ॥

इ॒षः । इ॒ष्टऽव्र॑ताः । अ॒क॒रित्य॑कः ॥

9 Mitró, devéṣu āyúṣu,

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

jānāya vr̥ktābarhiṣe

iṣa iṣṭāvratā akah.

iṣṭā-vratās : a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a *brahmán* priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan* *bountiful* and *vajrín* *wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Br̥haspáti is a purely Indian deity. The double accent and the parallel name *Bráhmaṇas páti* indicate that the first member is the genitive of a noun *bṛh*, from the same root as *bráhmaṇ*, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine *brahmán* priest he seems to have been the prototype of *Brahmā*, the chief of the later Hindu triad.

iv. 50. Indra is invoked with *Br̥haspati* in 10 and 11.

Metre: *Triṣṭubh*; 10 *Jagatī*.

१ यस्तस्तम्भ सहसा वि ज्मो अन्तान्	यः । तस्तम्भ । सहसा । वि । ज्मः । अन्तान् ।
बृहस्पतिस्त्रिषधस्थो रवेण ।	बृहस्पतिः । त्रिषधस्थः । रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः	तम् । प्रत्नासः । ऋषयः । दीध्यानाः ।
पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥	पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmó
ántān

Br̥haspátis *triṣadhasthó ráveṇa*,
tám prasnāsa ṛṣayo dídhīānāḥ
puró víprā dadhire mandráji-
hyam.

Br̥haspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,
him, the charming-tongued, the
ancient seers, the wise, pondering,
placed at their head.

ví tastámbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmás**: gen. of **jmá** (97, 2). Pronounce **jmó antán** (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspátis**: note that this cd. is not analysed in the Pada text, while its doublet **Bráhmaṇas páti** is treated as two separate words. **triṣadhasthás**: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: **puróhitam Agním náras triṣadhasthé sám idhire** *men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 c a. **ráveṇa**: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire**: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

२ धुनेतयः सुप्रकेतं मदन्तो

बृहस्यते अभि ये नस्तस्रे ।

पृषन्तं ह्यप्रमदं धूमूर्वं

बृहस्यते रक्षतादस्य योनिम् ॥

धुनऽइतयः । सुऽप्रकेतम् । मदन्तः ।

बृहस्यते । अभि । ये । नः । तस्रे ।

पृषन्तम् । ह्यप्रम् । अदं धूम । ऊर्वम् ।

बृहस्यते । रक्षतात् । अस्य । योनिम् ॥

2 dhunétayah supra^{ketám} mád-
anto

Bṛhaspate, abhí yé nas tatasré
pṛśantam sṛprám ádab^{dham}
ūrvám;

Bṛhaspate, rákṣatād asya yó-
nim.

Who with resounding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd: O Bṛhas-
pati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. **mádantas**: being exhilarated with Soma. **tatasré**: 3. pl. pf. **Ā.** of **tams** shake. **pṛśan-
tam**: perhaps in allusion to the dappled cows contained in it. **supra^{ketám}**: easy to recognize, i.e. by their lowing, cp. i. 62, 3,

Bṛhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Bṛhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich : see p. 443 a. rák-ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.

३ बृहस्पति॑ या पर॒मा परा॒वद्	बृहस्पति॑ । या । पर॒मा । परा॒वत् ।
अत॒ आ त॑ ऋत॒सृशो॑ नि षेदुः ।	अतः॑ । आ । ते । ऋत॒सृशः॑ । नि । सेदुः ।
तुभ्य॑ खा॒ता अव॑ता अद्रि॒दुग्धा॑	तुभ्यम् । खा॒ताः । अव॑ताः । अद्रि॒दुग्धाः ।
मध्वः॑ श्वोत॒न्यमि॑तो विर॒प्शम् ॥	मध्वः । श्वोत॒न्ति । अमि॑तः । वि॒रप्शम् ॥

3 Bṛhaspate, yā paramā parāvād, āta ā ta ṛtasprśo ní ṣeduh. tūkhyam khātā avatā ádridug- dhā mādhvaḥ ścotanti abhīto virap- śām.	<i>O Bṛhaspati, that which is the farthest distance, from thence (com- ing) those that cherish the rite have seated themselves for thee. For thee springs that have been dug, pressed out with stones, drip superabundance of mead on all sides.</i>
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āta ā ní ṣedur : cp. ii. 35, 10 c. ṛtasprśas : perhaps the gods ; or the ancient seers mentioned in 1 c and perhaps in 2 : they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās...ádridugdhās : two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhvas : on this form of the gen. see p. 81, f. n. 12.

४ बृहस्पतिः॑ प्रथ॒मं जा॑यमानो	बृहस्पतिः॑ । प्रथ॒मम् । जा॑यमानः ।
म॒हो ज्योति॑षः पर॒मे व्यो॑मन् ।	म॒हः । ज्योति॑षः । पर॒मे । वि॒ओमन् ।
स॒प्तास्य॑स्त्वविजा॒तो रवे॑ण	स॒प्त॒ओस्यः॑ । तुवि॒ओजा॑तः । रवे॑ण ।
वि स॒प्तर॑श्मि॒रध॑म॒त्तमा॑सि ॥	वि । स॒प्त॒ओर॑श्मिः । अ॒ध॒म॒त् । तमा॑सि ॥

4 Bṛhaspātiḥ prathamām jāya- māno	<i>Bṛhaspati when first being born from the great light in the highest</i>
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mahó jyótiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*
 saptáāsyas tuvijátó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmir adhamat tám- *asunder the darkness.*
 āmsi.

mahás : abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant ; cp. ii. 35, 10 c. saptáasyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Brhaspati is Āngirasá) ; it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa : cp. 1 b and 5 b. ví adhamat : ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्ता गणेन	सः । सु॒ष्टुभा । सः । ऋक्ता । गणेन ।
वलं रुरोज फलिगं रवेण ।	वलम् । रुरोज । फलि॒गम् । रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः	बृहस्पतिः । उ॒स्रियाः । ह॒व्य॒सूदः ।
कनिक्रदद्वावशतीरुदाजत् ॥	कनिक्रदत् । वाव॑शतीः । उ॒त् । आ॒जत् ॥

5 sá suṣṭúbhā, sá ṛkvatā gaṇéna *He with the well-praising, jubilant*
 valám ruroja phaligám ráveṇa : *throng burst open with roar the*
 Brhaspátir usriyā havyasūdaḥ *enclosing cave: Brhaspati bellowing*
 kánikradad vāvaśatīr úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna : the Āngirases, who in i. 62, 3 are associated with Indra and Brhaspati in the finding of the cows : Brhaspátir bhinád ádrim, vidád gāḥ : sām usriyābhir vāvaśanta náraḥ *Brhaspati cleft the mountain, he found the cows ; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám : the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to *receptacle* : e. g. viii. 32, 25, yá udnāḥ phaligám bhinán, nyāk síndhūmr avásrjat *who (Indra) cleft the receptacle of water (and) discharged the streams downwards ;* in three passages it is spoken of as being rent or pierced, and twice is associated with Vala ; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. ráveṇa : with reference both to Brhaspati and the kine (cp. 5 d). havya-sūdas : that is, with milk. kánikradat : intv. pr. pt. of krand ; cp. 173, 3 ; 174 b. vāvaśatīś : intv. pr. pt. of vāś (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे
य॒ज्ञैर्वि॒धेम॒ नम॑सा॒ ह॒विर्भिः॑ ।
बृ॒ह॒स्पते॑ सु॒प्र॒जा वी॒र॒व॒न्तो
व॒यं स्या॑म॒ पत॑यो॒ रयी॑णाम् ॥

ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णे ।
य॒ज्ञैः । वि॒धेम॒ । नम॑सा॒ । ह॒विः॑भिः ।
बृ॒ह॒स्पते॑ । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।
व॒यम् । स्या॑म॒ । पत॑यः । र॒यी॑णाम् ॥

6 evā pitré viśvádevāya vṛṣṇe
yajñāir vidhema, námasā, havir-
bhiḥ.

Br̥haspate, suprajā vīrāvanto
vayām siāma pátayo rayīṇām.

Then to the father that belongs
to all the gods, the bull, we would
offer worship with sacrifices, obei-
sance, and oblations. O Br̥haspati,
with good offspring and heroes we
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the
pel. here is: *such being the case* (cp. 180). pitré: Br̥haspati. The
term is applied to Agni, Indra, and other gods. vīrāvantas: that
is, possessing warrior sons, cp. i. 1, 3 c. vayām: this line occurs
several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा प्र॒ति॒ज॒न्यानि॒ वि॒श्व॒
शु॒ष्मे॒ण त॒स्याव॑भि वी॒र्ये॑ण ।
बृ॒ह॒स्पति॑ यः सु॒भृ॒तं बि॒भर्ति॑
व॒ल्गु॑यति॒ वन्द॑ते॒ पूर्व॒भाज॑म् ॥

सः । इ॒त् । रा॒जा । प्र॒ति॒ज॒न्यानि॒ । वि॒श्व॒
शु॒ष्मे॒ण । त॒स्यौ । अ॒भि । वी॒र्ये॑ण ।
बृ॒ह॒स्पति॑म् । यः । सु॒भृ॒तम् । बि॒भर्ति॑ ।
व॒ल्गु॑यति॒ । वन्द॑ते॒ । पूर्व॒भाज॑म् ॥

7 sá íd rájā prátijanyāni viśvā
śúṣmeṇa tasthāv abhí vīríeṇa,
Br̥haspátim yāḥ súbhṛtam bi-
bhárti,
valgūyāti, vándate pūrvabhā-
jam.

That king with his impulse and
his heroism overcomes all hostile
forces, who keeps Br̥haspati well-
nourished, honours him, and praises
him as receiving the first (portion
of the offering).

abhí: the prp., as often, here follows the vb. súbhṛtam bibhárti:
lit. *cherishes him as well-cherished* (predicative). All three verbs
depend on yás, though the last two, as beginning a Pāda and a
sentence, would even otherwise be accented. valgūyāti: note that
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).
pūrvabhājam: predicative.

स इत्थेति सुधित ओकसि स्वे सः । इत् । तेति । सुधितः । ओकसि । स्वे ।
 तस्मा इळा पिन्वते विश्वदानीम् । तस्मै । इळा । पिन्वते । विश्वदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

sá it kṣeti súdhita ókasi své, That king dwells well-established
 tásmā ilā pinvate víśvadānīm; in his own abode, to him the conse-
 tásmāi víśaḥ svayám evā nam- crated food always yields abun-
 ante, dance; to him his subjects bow down
 yásmin brahmá rájani púrva éti. of their own accord, with whom the
 priest has precedence.

kṣeti: from 1. kṣi possess or dwell. sú-dhita: this form of the
 pp. of dhā is still preserved as the last member of cds. (otherwise
 hitá); the word is explained as su-hita in the AB. ókasi své:
 cp. své dáme in i. 1, 8 c. ilā: explained as food (annam) in AB.
 viii. 26, 7, and as earth (bhūmi) by Sāyaṇa. yásmin rájani: the
 loc. here = in the presence of whom, in whose case; the antecedent is
 here put in the relative clause, while in 7 a it accompanies the corr.
 (sá id rájā). púrva éti: with reference to this line the AB.
 viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a
 Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt
 pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

अप्रतीतो जयति सं धनानि अप्रतिइतः । जयति । सम् । धनानि ।
 प्रतिजन्यानुत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्यवे यो वरिवः कृणोति अवस्यवे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

ápratīto jayati sám dhánāni Unresisted he wins wealth both
 prátijanyāni utá yá sájanyā. belonging to his adversaries and
 avasyáve yó varivah kṛṇóti to his own people. The king who
 brahmāṇe rájā, tám avanti de- for the priest desiring (his) help
 vāḥ. procures prosperity, him the gods
 help.

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं बृहस्पति इन्द्रः । च । सोमम् । पिबतम् । बृहस्पति ।
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वां विशन्तिन्द्रवः स्वाभुवो वृषण्वसू ।
 ऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सुऽआभुवः ।
 अस्मे इति । रयिम् । सर्वेऽवीरम् । नि ।
 यच्छतम् ॥

- 10 Índraś ca sómaṃ pibatam, O Indra and Br̥haspati, drink
 Br̥haspate, the Soma, rejoicing at this sacrifice,
 asmín yajñé mandasānā, vṛṣaṇ- O ye of mighty wealth; let the
 vasū: invigorating drops enter you two;
 ā vām viśantu índavaḥ suā- bestow on us riches accompanied
 bhúvo; altogether with sons.
 asmé rayīm sárva-vīraṃ ní yach-
 atam.

Índraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).
 pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand =
 mad. vṛṣaṇ-vasū: here vṛṣaṇ = mighty, great; Sāyaṇa explains
 the word as if it were a governing cd. (189 A), the normal form of
 which would, however, be varṣaṇ-vasu (189 A 2; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as Pragṛhya with
 iti and then analysed; also that in the analysis the first member
 here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form
 with ṇ as not final. rayīm sárva-vīraṃ: that is, wealth with
 offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c).
 yachatam: 2. ipv. pr. of yam. Here we have the intrusion of

a Jagatī stanza in a Triṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ बृहस्पत इन्द्र वर्धतं नः	बृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिभूत्वस्मे ।	सचा । सा । वाम् । सुऽमतिः । भूतु । अस्मे
अविष्टं धियो जिगृतं पुरंधीर्	इति ।
जजस्तमर्यो वनुषामरांतीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंम्ऽधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरांतीः ॥

11 Br̥haspata, Ind ^a ra, vārdhatam naḥ ; sácā sá vām sumatír bhūtu asmé. aviṣṭám dhíyo ; jigṛtám púram- dhīr ; jajastám aryó vanúṣām árātīḥ.	<i>O Br̥haspati and Indra, cause us to prosper ; let that benevolence of yours be with us. Favour (our) prayers ; arouse rewards ; weaken the hostilities of foe and rivals.</i>
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Br̥haspata Indra : contrary to the general rule the second voc. is here unaccented (p. 465, 18 a) ; this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām : gen. (109 a). bhūtu : 3. s. ipv. root ao. of bhū. asmé : loc. with sácā (177, 5) and (as in 10 d) Pragṛhyā (26 c). aviṣṭám : 2. s. du. ipv. of the iṣ ao. of av *favour* (145, 5). jigṛtám : 2. du. red. ao. of gr̥ *waken* ; accented because beginning a new sentence (p. 467 b). dhíyas . . . púramdhīs : these words often appear side by side and in contrast : the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc. ; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastám : 2. du. ipv. pf. of jas. aryás : gen. of arí (99, 3) ; cp. note on ii. 12, 4. The genitives aryás and vanúṣām are co-ordinate and dependent on árātīs ; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27) ;

aghāny aryó, vanúṣām árātayah evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhītim aryó, vanúṣām śāvāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uṣāsā-nāktā* and *nāktosāsā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Aśvins (vii. 71). When the Aśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghónī*).

The name of Uṣas is derived from the root *vas*, to shine, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

इदमु॒ त्यत्पु॑रु॒तमं॑ पु॒रस्ता॒ज्	इ॒दम् । ऊं॒ इति॑ । त्यत् । पु॒रु॒तम॑म् । पु॒र-
ज्योति॑स्तम॒सो व॒युना॑वद॒स्थात् ।	स्तात् ।
नू॒नं दि॒वो दु॑हि॒तरो॑ वि॒भाती॒र्	ज्योतिः॑ । तम॑सः । व॒युन॑वत् । अ॒स्थात् ।
गा॒तुं कृ॑णव॒न्नुष॑सो ज॒नाय॑ ॥	नू॒नम् । दि॒वः । दु॑हि॒तरः॑ । वि॒भा॒तीः ।
	गा॒तुम् । कृ॑ण॒वन् । उ॒षसः॑ । ज॒नाय॑ ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
1 jyótis támaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnám divó duhitáro vibhātīr	<i>(forth) from the darkness. Now</i>
gātūm kṛṇavann Uṣáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātūm in d. nūnám : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātūm : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अस्थुरु चित्रा उषसः पुरस्तान्
मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारो-
हन्तीरव्रज्जुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।
मिताः इव । स्वरवः । अध्वरेषु ।
वि । ऊं इति । व्रजस्य । तमसः । द्वारा ।
उहन्तीः । अव्रन् । शुचयः । पावकाः ॥

2 ásthur u citrá Uṣásah purástān,
mitá iva sváravō adhvaréṣu.
ví ū vrajásya támaso duārā
uchántīr avrañ chúcayah pa-
vākāḥ.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uṣásas : that is, each of the preceding Dawns and the present one.
mitás : pp. of *mi fix*. sváravas : that is, shining with ointment ;
cp. i. 92, 5 : svárūṃ ná péso vidátheṣu āñjañ, citráṃ divó
duhitā bhānūm áśret *the daughter of heaven has spread her brilliant
beam, like one who at divine worship anoints the post, the ornament
(of the sacrifice). Note that u in c is lengthened though followed by
two consonants (p. 437 a 3). vrajásya : a simile with iva omitted ;
cp. i. 92, 4 ; gāvo ná vrajāṃ ví Uṣā āvar támaḥ Dawn has unclosed
the darkness as the cows their stall. dvārā : the two folds of the door,
the dual of dvār often being used thus. ví : to be taken with
avran, 3. pl. root ao. of vr cover. uchántīs : pr. pt. of 1. vas shine.
śúcayah pāvakāḥ : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.*

३ उहन्तीरद्य चितयन्त भोजान्
राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्व-
बुध्यमानास्तमसो विमथे ॥

उहन्तीः । अद्य । चितयन्त । भोजान् ।
राधः । देयाय । उषसः । मघोनीः ।
अचित्रे । अन्तरिति । पणयः । ससन्तु ।
अबुध्यमानाः । तमसः । विमथे ॥

3 uchántīr adyā citayanta bhojān
rādhodéyāya Uṣāso maghónīḥ.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitré antáh paṇáyaḥ sasantu,
ábudhyamānās támaso víma-
dhye.

*giving of wealth. In obscurity let
the niggards sleep, unawakening in
the midst of darkness.*

citayanta : 3. pl. Ā. inj. ; explained by Sāyaṇa as an indicative :
prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवो वा
यामी बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे
सप्तऽअस्ये रेवती रेवदूष ॥
कुवित् । सः । देवीः । सनयः । नवः । वा ।
यामः । बभूयात् । उषसः । वः । अद्य ।
येन । नवऽग्वे । अङ्गिरे । दशऽग्वे ।
सप्तऽअस्ये । रेवतीः । रेवत् । उष ॥

4 kuvít sá, devīḥ, sanáyo návo vā Should this be an old course or
yámo babhūyád, Uṣaso, vō a new for you to-day, O divine
adyá : Dawns : (is it that) by which ye
yénā Návagve, Āṅgire, Dáśagve have shone wealth, ye wealthy ones,
sáptāāsye, revatī, revád ūśá ? upon Navagva, Aṅgira, and Da-
śagva the seven-mouthed ?

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Aṅgiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptāāsye is uncertain ; in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Aṅgiras, Daśagva and Brhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्ऋतयुग्मिरश्वैः
परिप्रयाथ भुवँनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं
द्विपाच्चतुष्पाच्चरथाय जीवम् ॥
यूयम् । हि । देवीः । ऋतयुक्ऽभिः । अश्वैः ।
परिऽप्रयाथ । भुवँनानि । सद्यः ।
प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

5 yūyām hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhúvanāni sa-
 dyāḥ,
 prabodháyantīr, Uṣasaḥ, sasán-
 taṃ,
 dvipāc cátuṣpāc caráthāya jī-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awakening, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move*. cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

६ क्व खिदासां कतमा पुराणी
 यया विधाना विदधुर्भूणाम् ।
 शुभं यच्छुभ्रा उषसश्चरन्ति
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥

क्व । खित् । आसाम् । कतमा । पुराणी ।
 यया । विधाना । विदधुः । ऋभूणाम् ।
 शुभम् । यत् । शुभ्राः । उषसः । चरन्ति ।
 न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥

6 kúa svíd āsām katamā purāṇī
 yáyā vidhānā vidadhúr ṛbhū-
 ṇām ?
 śúbham yác chubhrá Uṣásaś
 cáranti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

*Where, pray, and which ancient
 one of them (was it) at which they
 (the gods) imposed the tasks of the
 Ṛbhus? When the beaming dawns
 proceed on their shining course, they
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasāṃ catúraḥ kṛṇotana, tád vo devá abruvan ‘*make the one bowl four*’, *that the gods said to you*; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnah-punar jāyamānā purāṇī samānām vārṇam abhí śúmbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

- ० ता घा ता भद्रा उषसः पुरासुर् ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिद्युम्ना ऋतजातसत्याः । आसुः ।
 यास्वीजानः शशमान उक्थैः अभिष्टिद्युम्नाः । ऋतजातसत्याः ।
 सुवच्छंसद्रविणं सद्य आप ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 सुवन् । शंसन् । द्रविणम् । सद्यः । आप ॥

- 7 tā ghā tā bhadrá Uṣásah pu- Those indeed, those Dawns have
 rāsar, formerly been auspicious, splendid
 abhiṣṭidyumnā rtājātasatyāḥ; in help, punctually true; at which
 yāsu ījānāḥ śāsamānā ukthāiḥ the strenuous sacrificer with reci-
 stuvāñ, chāmsan, drāviṇam sa- tations praising, chanting, has at
 dyā āpa. once obtained wealth.

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice. śāsamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

- ८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 ऋतस्य देवीः सदसो बुधाना ऋतस्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

- 8 tā ā caranti samanā purāstāt, They approach equally in the
 samānātaḥ samanā paprathā- east, spreading themselves equally
 nāḥ. from the same place. The god-
 rtāsya devīḥ sādaso budhānā, desses waking from the seat of
 gāvām ná sargā, Uṣāso jarante. order, like herds of kine let loose,
 the Dawns are active.

samanā: always in the same way. samānatās; cp. i. 124, 3: prajānatī iva, ná díso mināti *as one who knows (the way), she loses not her direction.* ṛtasya sádasah: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ṛtasya pānthām ānv eti sādhu she follows straight the path of order. budhānās: ao. pt., *awaking* (intr.), not = bodhayantyas *wakening* (trans.) according to Sāyaṇa; when Ā. and without an object, budh is intr.; cp. ábodhi has awoke, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gāvām ná sárgāḥ: cp. iv. 52, 5, práti bhadrá adṛkṣata gāvām sárgā ná raśmáyaḥ *the auspicious rays (of dawn) have appeared like kine let loose.* jarante: are awake = are active, are on the move (cp. á caranti in a and 9 a, b); are praised (stūyante) according to Sāyaṇa.

९ ता इ॒वै॒व॒ सं॒म॒ना॒ सं॒मा॒नी॒र॒

अ॒मी॒त॒व॒र्णा॒ उ॒ष॒सं॒ च॒र॒न्ति॒ ।

गू॒ह॒न्ती॒र॒भ॒व॒म॒सि॒तं॒ रु॒श॒द्भिः॒

शु॒क्रा॒स्त॒नू॒भिः॒ शु॒च॒यो॒ रु॒चा॒नाः॒ ॥

ताः । इ॒त् । नु॒ । ए॒व । सं॒म॒ना॒ । सं॒मा॒नीः॒ ।

अ॒मी॒त॒ऽव॒र्णाः॒ । उ॒ष॒सं॒ । च॒र॒न्ति॒ ।

गू॒ह॒न्तीः॒ । अ॒भ॒व॒म् । अ॒सि॒तम् । रु॒श॒त॒ऽभिः॒ ।

शु॒क्राः॒ । त॒नू॒भिः॒ । शु॒च॒यः॒ । रु॒चा॒नाः॒ ॥

9 tá ín nú evá samanā samānīr,

ámítavarnā Uṣásas caranti.

gūhantīr ábhvam ásitam, rúśad-
bhiḥ

śukrás tanúbhiḥ, śúcayo, ruc-
ānāḥ.

Those Dawns even now equally
the same, of unchanged colour,
move on; concealing the black
monster, bright with gleaming
forms, brilliant, beaming.

On the accentuation of nv evá see p. 450, 2b. ábhvam: cp. i. 92, 5, bád hate kṛṣṇám ábhvam she drives away the black monster (of night). rúśadbhis: m. form irregularly agreeing with the f. tanúbhis. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyébbhis, but pitṛ ṣbhis.

१० र॒यिं दि॒वो दु॒हित॒रो वि॒भा॒तीः॒

प्र॒जा॒व॒न्तं॒ य॒क्ता॒स्मा॒सु॒ दे॒वीः॒ ।

र॒यिम् । दि॒वः॒ । दु॒हि॒त॒रः॒ । वि॒ऽभा॒तीः॒ ।

प्र॒जा॒ऽव॒न्तम् । य॒क्ता॒ । अ॒स्मा॒सु॒ । दे॒वीः॒ ।

स्योनादा वः प्रतिबुध्यमानाः

स्योनात् । आ । वः । प्रतिबुध्यमानाः ।

मुवीर्यस्य पतयः स्याम ॥

मुवीर्यस्य । पतयः । स्यामः ॥

0 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
vīḥ.

sionād ā vaḥ pratibúdhya mānāḥ,
suvīriasya pátayaḥ siāma.

O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.

yachata: pr. ipv. of yam, here construed with the loc.; the
usual case is the dat. (200 A 1). pratibúdhya mānās: with ā and
abl., cp. budhāná with abl. in 8 c.

१ तद्वो दिवो दुहितरो विभातीर्

तत् । वः । दिवः । दुहितरः । विभातीः ।

उप ब्रुव उषसो यज्ञकेतुः ।

उप । ब्रुवे । उषसः । यज्ञकेतुः ।

वयं स्याम यशसो जनेषु

वयम् । स्याम । यशसः । जनेषु ।

तद्यौश्च धत्तां पृथिवी च देवी ॥

तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

1 tād vo, divo duhitaro, vibhātīr
úpa bruva, Uṣaso, yajñáketuḥ:
vayám siāma yaśáso jáneṣu;
tād Dyáus ca dhattām Pṛthivī
ca devī.

For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.

vibhātīr: to be taken with vas. úpa bruve: with two acc.
(p. 304, 2). yajñáketus: the singer thus describes himself; in
i. 113, 19 the Dawn is called yajñásya ketúḥ the signal of the
sacrifice. yaśáso (accent, p. 453, 9 A a) jáneṣu: this phrase fre-
quently occurs in prayers. vayám: the poet having in b spoken
in the sing. on his own behalf, now changes, as often, to the pl., so
as to include the others who are present. dhattām: 3. du. of dhā,
accented, though not beginning a sentence, because of ca . . . ca
(see p. 468 β).

AGNĪ

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

१ जनस्य गोपा अजनिष्ट जागृविर् जनस्य । गोपाः । अजनिष्ट । जागृविः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविसृशा घृतप्रतीकः । बृहता । दिविःसृशा ।
 द्युमद्वि भाति भरतेभ्यः शुचिः ॥ द्युमत । वि । भाति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopā ajanīṣṭa jāgrvir Guardian of the people, watchful,
 Agniḥ sudākṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghṛtāpratīko bṛhatā divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyaḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

gopās : 97, 2. ajanīṣṭa : iṣ ao. of jan generate. su-dākṣas :
 a Bv. (p. 455 c a). suvitāya : final dat. (p. 314, B 2). návyase :
 dat. of cpv. of náva new. ghṛtā-pratīkas : cp. yāsyā prátīkam
 āhutam ghṛténa whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
 belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।
 अग्निं नरस्त्रिषधस्थे समीधिरे । अग्निम् । नरः । त्रिःसधस्थे । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।
 सीदन्नि होता यजथाय सुक्रतुः ॥ सीदन्त । नि । होता । यजथाय । सुक्रतुः ॥

2 yajñásya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agním náras, triṣadhassthé sám Agni in the threefold abode. (Com-
 ādhire. ing) on the same car with Indra

Índreṇa deváih sarátham sá and the gods may that most wise
 barhíṣi Invoker sit down on the sacrificial
 sídan ní hótā yajáthāya su- grass for sacrifice.
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-ṣadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मात्रोः शुचिर् मन्द्रः कविरुदतिष्ठो विवस्वतः ।
 घृतेन त्वावर्धयन्नम आहुत धूमस्ते केतुरभवद्दिवि श्रितः ॥ असंमृष्टः । जायसे । मात्रोः । शुचिः ।
 मन्द्रः । कविः । उत । अतिष्ठः । विवस्वतः ।
 घृतेन । त्वा । अवर्धयन् । अग्ने । आहुत ।
 धूमः । ते । केतुः । अभवत् । दिवि । श्रितः ॥

3 ásaṃmr̥ṣṭo jāyase māt^aróḥ śúcir. Uncleansed thou art born bright
 mandráḥ kavír úd atíṣṭho Vi- from thy two parents. Thou didst
 vásvataḥ. arise as the gladdening sage of
 ghr̥téna tvāvardhayann, Agna Vivasvant. With butter they
 āhuta, strengthened thee, O Agni, in whom
 dhūmās te ketúr abhavad diví the offering is poured. Smoke be-
 śritáh. came thy banner that reached to
 the sky.

ásam-mr̥ṣṭas: pp. of mr̥j wipe, opposed to śúcis, though un-
 cleansed, yet bright. māt^arós: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atíṣṭhas: 3. s. ipf. of sthā
 stand. Vivásvatas: gen. dependent on kavís; the sage (a common
 designation of Agni) of Vivasvant, the first sacrificer. tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. **avardhayan** : that is, made the fire burn up with the ghee poured into it ; explained by **ā-huta**. **dhūmās**, &c. : affords an analysis of Agni's epithet **dhūmāketu** (cp. note on 2 a). **divi** : loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञमुप वेतु साधुया-
मिं नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अभवद्व्यवाहनो
ऽग्निं वृणाना वृणते कविक्रतुम् ॥

अग्निः । नः । यज्ञम् । उप । वेतु । साधुऽया ।
अग्निम् । नरः । वि । भरन्ते । गृहेऽगृहे ।
अग्निः । दूतः । अभवत् । ह्यव्यवाहनः ।
अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 Agnir no yajñām ūpa vetu
sādhuyā.
Agnim nāro vī bharante grhē-
grhe.
Agnir dūtó abhavad dhavya-
vāhano.
Agnim vṛṇānā vṛṇate kavikra-
tum.

*Let Agni come straightway to
our sacrifice. Men carry Agni
hither and thither in every house.
Agni became the messenger, the
carrier of oblations. In choosing
Agni they choose one who has the
wisdom of a seer.*

vetu : 3. s. ipv. of vī. bharante : see note on bhr, ii. 33, 10 a.
grhē-grhe : 189 Ca. dūtās : Agni is characteristically a messenger
as an intermediary between heaven and earth. dhavyavāhanas :
Sandhi, 54. vṛṇānās : pr. pt. A. of 2. vr, choosing Agni as their
priest. vṛṇate : 3. pl. pr. Ā of 2 vr.

५ तुभ्येदमग्ने मधुमत्तमं वचस
तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीर
आ पृणन्ति शर्वसा वर्धयन्ति च ॥

तुभ्यं । इदम् । अग्ने । मधुमत्तमम् । वचः ।
तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
महीः ।
आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat-
 tamam vácas,
 túbhyam manīṣā iyám astu śám
 hṛdé.
 tuám gírah, síndhum ivāvānīr
 mahír,
 áprṇantiśávasā, vardháyanti ca.

*For thee, O Agni, let this most
 honied speech, for thee this prayer
 be a comfort to thy heart. The
 songs fill thee, as the great rivers
 the Indus, with power, and
 strengthen thee.*

túbhya : this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b) ; it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣā iyám : in this and two other passages of the RV. the ā of manīṣā is not contracted in the Samhitā text, because it precedes the caesura. śám : in apposition, as a delight or comfort. síndhum iva : this simile occurs elsewhere also ; thus Índram ukthāni vāvṛdhuḥ, samudrám iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. á prṇanti : from pṛ fill. śávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : cs. of vṛdh grow ; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम् त्वाम । अग्ने । अङ्गिरसः । गुहा । हितम् ।
 अन्वविन्दच्छ्रियाणं वनेवने । अन् । अविन्दन् । श्रियाणम् । वनेवने ।
 स जयसे मथ्यमानः सहो महत् सः । जायसे । मथ्यमानः । सहः । महत् ।
 त्वमाङ्गः सहसस्युत्रमङ्गिरः ॥ त्वाम । आङ्गः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuám, Agne, Ángiraso gúhā
 hitám
 ánv avindañ chíriyāṇám vāne-
 vane.
 sá jāyase mathyámānaḥ sáho
 mahát :
 tuám āhuḥ sáhasas putráṃ,
 Ángirah.

*Thee, O Agni, the Ángirases
 discovered hidden, abiding in every
 wood. Thus thou art born, when
 rubbed with mighty strength : they
 call thee the son of strength, O
 Ángiras.*

Āṅgirasas : an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). **gúhā hitám** placed (pp. of **dhā**) in hiding, concealed, explained by **śísriyāṇām váne**; having betaken himself (pf. pt. of **śri**) to, resting in, all wood. **ánv avindan** : they found him out as a means of sacrifice ; Sandhi, 40. **váne-vane** : 189 C a. **sá** : as such = as found in wood (cp. p. 294 b). **mathyámānas** : pr. pt. ps. of **math** stir, being produced by the friction of the kindling sticks. **sáho mahát** : cognate acc. = with mighty strength (cp. **sáhasā yó mathitó jāyate nṛbhiḥ** he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called **sáhasas putráṃ** son of strength : this, or **sáhasaḥ sūnúḥ**, is a frequent epithet of Agni ; Sandhi, 43, 2 a. **Āṅgiras** : see note on a.

PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense ; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin ; he sheds rain-water as our divine (**ásura**) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre : 1. 5-8. 10. Triṣṭubh ; 2-4. Jagatī ; 9. Anuṣṭubh.

१ अक्वा वद तवसं गोभि॒राभिः	अक्व॑ । वद॑ । तवसं॑ । गोः॒ऽभिः । आ॒भिः ।
सुहि॑ प॒र्जन्यं॑ नम॒सा वि॒वास ।	सुहि॑ । प॒र्जन्यं॑ । नम॒सा । आ । वि॒वा॒स ।
कनिक्र॑ददृष॒भो जी॒रदा॑नू	कनिक्र॑दत् । वृष॒भः । जी॒र॒ऽदा॑नुः ।
रेतो॑ दधा॒त्योष॑धीषु गर्भ॑म् ॥	रेतः॑ । दधा॒ति । ओष॑धीषु । गर्भ॑म् ॥

- 1 áchā vada tavāsam gīrbhír *Invoke the mighty one with these*
 ābhīh; *songs; praise Parjanya; seek to*
 stuhí Parjanyaṃ; námasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृक्षान् हन्त्युत हन्ति रक्षसो वि। वृक्षान्। हन्ति। उत। हन्ति। रक्षसः।
 विश्वं बिभाय भुवनं महावधात्। विश्वम्। बिभाय। भुवनम्। महाऽवधात्।
 उतानागा ईषते वृष्ण्यावतो उत। अनागाः। ईषते। वृष्ण्यऽवतः।
 यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ यत्। पर्जन्यः। स्तनयन्। हन्ति। दुःऽकृतः॥

- 2 ví vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣāso: *smites the demons: the whole world*
 víśvaṃ bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hāvadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtaḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ānāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 43, 2 a.

- ३ रथीव कश्याश्वाँ अभिचिपन् रथीऽइव। कश्या। अश्वान्। अभिऽ
 आविर्दूतान्कणुते वर्ष्णी ३ अहं। चिपन्।

दूरात्सिंहस्य स्तनया उदीरते
यत्पर्जन्यः कृणुते वर्ष्यं नभः ॥

आविः । दूतान् । कृणुते । वर्ष्यान् । अहं ।
दूरात् । सिंहस्य । स्तनयाः । उत् । ईरते ।
यत् । पर्जन्यः । कृणुते । वर्ष्यम् । नभः ॥

3 rathí iva kásayaśvām abhikṣi-
pánn,
āvír dūtán kṛṇute varṣiām áha.
dūrát simhásya stanáthā úd
irate,
yát Parjányah kṛṇuté varṣiām
nábhaḥ.

*Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.*

rathí: N. of rathín, much less common than rathí, N. rathís. The contraction rathíva also occurs in x. 51, 6; rathír iva is much commoner and would have been metrically better here. dūtán: the clouds. simhásya stanáthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2 b. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत
उदोषधीर्जिहते पिब्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते
यत्पर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
उत् । ओषधीः । जिहते । पिब्वते । स्वः ।
रिति स्वः ।
इरा । विश्वस्मै । भुवनाय । जायते ।
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prá vātā vānti; patáyanti vi-
dyúta;
úd ósadhīr jīhate; pīnvate súḥ.
írā víśvasmai bhúvanāya jāyate,
yát Parjányah prthivīm rétasā-
vati.

*The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quicken the earth with seed.*

vānti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 35, 9 c. On the secondary root pinv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति	यस्य । व्रते । पृथिवी । नन्नमीति ।
यस्य व्रते शफवज्जर्भुरीति ।	यस्य । व्रते । शफवत् । जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः	यस्य । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्म यक् ॥	सः । नः । पर्जन्य । महि । शर्म । यक् ॥

5 yásya vraté prthiví nánnamīti; In whose ordinance the earth
yásya vraté śaphávaj járbhurīti, bends low; in whose ordinance
yásya vratá ōśadhīr viśvá- hoofed animals leap about; in
rūpāḥ: whose ordinance plants are omni-
sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow
yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nánnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. járbhurīti: int. of bhur quiver (174 a). ōśadhī: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररिध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररिध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन स्तनयितुनेह्य	अर्वाङ् । एतेन । स्तनयितुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥	अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vr̥ṣṭīm, Maruto, rari- Give us, O Maruts, the rain
dhvam; of heaven; pour forth the streams

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. Hither with this
rāḥ. thunder come, pouring down the
arvāñ eténa stanayitnúnéhi, waters as the divine spirit our
apó niṣiñcānn ásurah pitá nah. father.

divás: this might be abl., from heaven, as it is taken to be by Sāyaṇa; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyah thy streams go forth like the rains of heaven. rarīdhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Maruṭas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo áśvasya: = stallion. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náihi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitá nah: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा अभि । क्रन्द । स्तनय । गर्भम् । आ । धाः ।
उदन्वता परि दीया रथेन । उदन्वता । परि । दीय । रथेन ।
दृति सु कर्ष विषितं न्यञ्च दृतिम् । सु । कर्ष । विषितम् । न्यञ्चम् ।
समा भवन्तूद्वतो निपादाः ॥ समाः । भवन्तु । उद्वतः । निपादाः ॥

7 abhí kranda; stanáya; gárbham Bellow towards us; thunder;
á dhā; deposit the germ; fly around with
udanvátā pári dīyā ráthena. thy water-bearing car. Draw well
dṛtiṃ sū karṣa víṣitaṃ nía- thy water-skin unfastened down-
ñcam: ward: let the heights and valleys
samá bhavantu udvátō nipādāḥ. be level.

stanāya : accented as forming a new sentence. gārbham : cp. 1 d, réto dadhāti óṣadhīṣu gārbham. dhās : 2. s. root ao. sb. of 1. dhā. diyā : with final vowel metrically lengthened. dṛtim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. viṣitam (from si tie) : untied so as to let the water run out. nyāñcam : predicative : = so that the untied orifice turns downward. samās : that is, may the high and the low ground be made level by the surface of the water covering both.

महान्तं कोशमुदचा नि षिञ्च महान्तम् । कोशम् । उत । अच । नि ।
 स्यन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्यावापृथिवी ब्रुन्धि स्यन्दन्ताम् । कुल्याः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वध्याभ्यः ॥ स्तात् ।
 घृतेन । द्यावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपानम् । भवतु । अध्याभ्यः ॥

8 mahāntam kósam úd acā, ní *Draw up the great bucket, pour*
 ṣiñca ; *it down ; let the streams released*
 syāndantām kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rástāt. *earth with ghee ; let there be a good*
 ghṛténa dyāvāpṛthivī ví undhi ; *drinking place for the cows.*
 suprapāṇām bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final a. ní ṣiñca : Sandhi, 67 c. purástāt : according to Sāyaṇa eastward, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛténa : figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī : Pragṛhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi : 2. s. ipv. of ud wet = unddhi. This Pāda is equivalent in sense to 7 d. suprapāṇām : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 *b*).

९ यत्प॒र्जन्य॒ कनि॑क्रदत्
स्त॒नय॑न् हंसि॑ दुः॒कृतः॑ ।
प्रती॑दं वि॒श्वं मो॒दते॑
यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । कनि॑क्रदत् ।
स्त॒नय॑न् । हंसि॑ । दुः॒कृतः॑ ।
प्रती॑ । इ॒दम् । वि॒श्वम् । मो॒दते॑ ।
यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkr̥taḥ,
prátidám víśvaṃ modate,
yát kíṃ ca pṛthivyám ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya : cp. 2 d. hámsi : 2. s. pr. of han (66 A 2). yát
kíṃ ca : indefinite prn., *whatever* (19 *b*), explains idám víśvaṃ *this*
world ; if a verb were expressed it would be bhávati.

१० अव॑र्षीर्वि॒षमु॒दु षू॒ गृ॒भा॒या-
क॒र्धन्वा॒न्यत्वे॒त॒वा उ॑ ।
अजी॑जन॒ ओष॑धी॒भोज॑नाय॒ कम॑
उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नी॒षाम् ॥

अव॑र्षीः । व॒र्षम् । उ॒त् । जुं॒ इति॑ । सु॒ ।
गृ॒भा॒य॒ ।
अकः॑ । ध॒न्वा॒नि । अति॑ऽए॒त॒वै । जुं॒ इति॑ ।
अजी॑जनः । ओष॑धीः । भोज॑नाय । कम॑ ।
उ॒त् । प्र॒जाभ्यः॑ । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám : úd u ṣū gr-
bhāya ;

ákar dhánvāni átietavá u.
ájījana ósadhīr bhójanāya kám ;
utá prajābhyo avido manīṣám.

Thou hast shed rain : now wholly
cease ; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food ; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant
rain, describes its results.

āvarṣīs : 2. s. s ao. of **vṛs**. **u ṣū** : on the Sandhi see 67 c ; on the meaning of the combination, see under u and sú, 180. **gr̥bhāya** : this pr. stem is sometimes used beside **gr̥bhñāti**. **ákar** : 2. s. root ao. of **kr̥**. **áti-etavái** : cp. p. 463, 14 b a. **ájījanas** : cp. I d and 4 b. **kám** : see 180. Here we have the exceptional intrusion of a Jagati Pāda in a Triṣṭubh stanza (p. 445, f. n. 7). **avidas** : a ao. of **vid** *find, thou hast found = received*. **prajābhyas** : abl., *from creatures in gratitude for the bestowal of rain*.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (**karambhá**).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (**vimúco nāpāt**). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (**āghr̥ṇi**) is one of his exclusive epithets. The name means 'prosperer', as derived from **puṣ**, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय

यो अज्जसानुशासति ।

य एवेदमिति ब्रवत् ॥

सम् । पूषन् । विदुषा । नय ।

यः । अज्जसा । अनुशासति ।

यः । एव । इदम् । इति । ब्रवत् ॥

1 sām, Pūṣan, vidúṣā naya,
yó āñjasānuśāsati,
yá evédám íti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidúṣā : inst. governed by the sense of association produced by the combination of naya (nī lead) with sām : cp. p. 308, 1 a. The meaning is : 'provide us with a guide'. anu-śāsati (3. s. pr. sb.) : who shall instruct us where to find what we have lost. idám : not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat : 3. s. pr. sb. of brū.

२ समुं पूष्णा गमेमहि
यो गृहं अभिशासति ।
इमे एवेति च ब्रवत् ॥

सम् । ऊं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत् ॥

2 sām u Pūṣṇā gamemahi,
yó grhāṃ abhiśāsati,
imá evéti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u : see p. 221, 2 ; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā : see note on vidúṣā, 1 a. gamemahi (a ao. op. of gam) : we would preferably go with Pūṣan as our guide. grhān : that is, the sheds in which our lost cattle are.

३ पूष्णश्चक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्य व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣṇás cakráṃ ná riṣyati,
ná kósó áva padyate ;
nó asya vyathate pavíḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down ; nor
does his felly waver.*

nó : = ná u, also not ; on the Sandhi cp. 24. kósó va : on the Sandhi accent, see p. 465, 17, 3. asya : unaccented, p. 452, B c. Sāyaṇa explains cakráṃ as Pūṣan's weapon, and pavís as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अस्मै हविषाविधन्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसु ॥

यः । अस्मै । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसु ॥

4 yó asmai havíṣāvidhan,
ná táṃ Pūṣāpi mṛṣyate :
prathamó vindate vásu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पूषा गा अन्वेतु नः
पूषा रक्षत्वर्वतः ।
पूषा वाजं सनोतु नः ॥

पूषा । गाः । अन् । एतु । नः ।
पूषा । रक्षतु । अर्वतः ।
पूषा । वाजम् । सनोतु । नः ॥

5 Pūṣā gā ánu etu naḥ ;
Pūṣā rakṣatu árvataḥ ;
Pūṣā vājam sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पूषन्ननु प्र गा इहि
यजमानस्य सुवतः ।
अस्माकं सुवतामुत ॥

पूषन् । अन्नु । प्र । गाः । इहि ।
यजमानस्य । सुवतः ।
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ánu prá gā ihi
yájamānasya sunvatáḥ,
asmákam stuvatām utá.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.*

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

७ माकिर्नेशन्माकी' रिषन्
माकीं सं शारि केवटे ।
अथारिष्टाभिरा गहि ॥

माकिः । नेशत् । माकीम् । रिषत् ।
माकीम् । सम् । शारि । केवटे ।
अथ । अरिष्टाभिः । आ । गहि ॥

7 mākīr neśan ; mākīm riṣan ;
mākīm sām śāri kévaṭe :
áthāriṣṭābhir ā gahi.

*Let not any one be lost ; let it
not be injured ; let it not suffer
fracture in a pit : so come back
with them uninjured.*

neśat : inj. ao. of naś *be lost* (see 149 a 2). riṣat : a ao. inj. of riṣ. śāri : ps. ao. inj. of śr̥ *crush*. áriṣṭābhis : supply góbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śṛṇvántaṃ Pūṣāṇaṃ vayám,
íryaṃ ánaṣṭavedasam,
íśānaṃ rāyā īmahe.

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ánaṣṭa-vedasam : who always recovers property that has been lost ; he is also called ánaṣṭa-paśu : *whose cattle are never lost* ; cp. 1, 2, 5, 6, 7. rāyás : gen. dependent on íśānaṃ (see 202 A a). īmahe : 1. pl. pr. Ā. of ī *go* governing the acc. Pūṣāṇam : cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिष्येम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

9 Pūṣan, táva vraté vayám
ná riṣyema kádā caná :
stotāras ta ihā smasi.

*O Pūṣan, in thy service may we
never suffer injury : we are thy
praisers here.*

Pūṣan táva : note the Sandhi (40, 2). vraté : that is, while abiding in thy ordinance. smasi : 1. pl. of as *be* ; c gives the reason for the hope expressed in a b.

परि॑ पू॒षा प॒रस्ता॒द्

परि॑ । पू॒षा । प॒रस्ता॑त् ।

ध॒स्तं द॒धातु॑ दक्षि॒णम् ।

ह॒स्तम् । द॒धातु॑ । दक्षि॒णम् ।

पुन॑र्नो न॒ष्टमाज॑तु ॥

पुन॑ः । नः । न॒ष्टम् । आ । अज॑तु ॥

10 pári Pūṣā parástād

dhástam dadhātu dáksṇam :

púnar no naṣṭám ájatu.

*Let Pūṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8). pári dadhātu : for protection. dhástam = hástam : 54. naṣṭám : from naś *be lost* ; cp. ánaṣṭavedasam in 8 b. ájatu : the meaning of the vb. shows that by the n. naṣṭám *what is lost* cows are intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ स॒मु॒द्र॒ज्ये॒ष्ठाः स॒लि॒ल॒स्य॒ म॒ध्यात्	स॒मु॒द्र॒ज्ये॒ष्ठाः । स॒लि॒ल॒स्य॒ । म॒ध्यात् ।
पु॒ना॒ना य॒न्त्य॒नि॒वि॒श॒मा॒नाः ।	पु॒ना॒नाः । य॒न्ति॒ । अ॒नि॒वि॒श॒मा॒नाः ।
इ॒न्द्रो॒ या व॒ज्री वृ॒षभो॒ र॒रा॒द्	इ॒न्द्रः । याः । व॒ज्री । वृ॒षभः । र॒रा॒द् ।
ता आ॒पो दे॒वीरि॒ह मा॒म॒व॒न्तु ॥	ताः । आ॒पः । दे॒वीः । इ॒ह । मा॒म् । अ॒व॒न्तु ॥

1 samudrájyeṣṭhāḥ salilásya má-
dhyāt

punānā yanti āniviśamānāḥ :
Índro yā vajrī vṛṣabhó rarāda,
tā āpo devīr ihā mām avantu.

*Having the ocean as their chief,
from the midst of the sea, purify-
ing, they flow unresting: let those
Waters, the goddesses, for whom
Indra, the bearer of the bolt, the mighty
one, opened a path, help me here.*

samudrá-jyeṣṭhās: that is, of which the ocean is the largest.
salilásya: the aerial waters, referred to as *divyās* in 2 a, are meant.
punānās: cp. *pāvakās* in c. āniviśamānās: cp. i. 32, 10, where
the waters are alluded to as *ātiṣṭhantīs* and *āniveśanās* standing not
still and resting not. rarāda: of Indra, it is said elsewhere (ii. 15, 3),
vājreṇ khāny atrṇan nadīnām with his bolt he pierced channels for
the rivers. tā āpo, &c. is the refrain of all the four stanzas of this
hymn.

२ या आ॒पो दि॒व्या उ॒त वा॒ स्र॒व॒न्ति	याः । आ॒पः । दि॒व्याः । उ॒त । वा॒ । स्र॒व॒न्ति ।
ख॒नि॒त्रि॒मा उ॒त वा॒ याः स्व॒यं॒जाः ।	ख॒नि॒त्रि॒माः । उ॒त । वा॒ । याः । स्व॒य॒म् । जाः ।
स॒मु॒द्रार्था॒ याः शु॒च॒यः पा॒व॒का॒स	स॒मु॒द्रा॒र्थाः । याः । शु॒च॒यः । पा॒व॒काः ।
ता आ॒पो दे॒वीरि॒ह मा॒म॒व॒न्तु ॥	ताः । आ॒पः । दे॒वीः । इ॒ह । मा॒म् । अ॒व॒न्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khanítrimā utā vā yāḥ svayam- *heaven or that flow in channels or*
 jāḥ ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śúcayaḥ pa- *and purifying have the ocean as*
 vākās : *their goal : let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās : that fall from the sky as rain : cp. salilāsya mādhyāt in 1 a. khanítrimās : that flow in artificial channels : cp. Índro yā rarāda in 1 c. svayamjās : that come from springs. samudrārthās : that flow to the sea ; cp. samudrājyesthāḥ punānā yanti in 1 a, b. pāvākās : this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- 3 यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
 सत्यानृते अवपश्यन्नानाम् । सत्यानृते इति । अवपश्यन् । जनानाम् ।
 मधुश्चुतः शुचयो याः पावकाः मधुश्चुतः । शुचयः । याः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsām rájā Váruṇo yāti má- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyānṛté avapásyañ jánānām, *the truth and untruth of men, who*
 madhuścútaḥ śúcayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās : *ing : let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Váruṇas : this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapásyan : this shows that the celestial waters are here meant ; on the Sandhi see 40, 1. satyānṛté : Pragrhya (26 ; cp. p. 437, note 3) ; accent : p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścútas : that is, inherently sweet.

- 8 यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
 विश्वे देवा यासूर्जं मदन्ति । विश्वे । देवाः । यासु । ऊर्जम् । मदन्ति ।

वैश्वानरो यास्वमिः प्रविष्टस्
ता आपो देवीरिह मामवन्तु ॥

वैश्वानरः । वासु । अमिः । प्रविष्टः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

4 yāsu rājā Vāruṇo, yāsu Sómo,
Vísve devā yāsu ūrjam mād-
anti;
vaiśvānaró yāsu Agníḥ prá-
viṣṭas :
tā Āpo devīr ihá mām avantu.

*In whom King Varuṇa, in whom
Soma, in whom the All-gods drink
exhilarating strength, into whom
Agni Vaiśvānara has entered : let
those Waters, the goddesses, help
me here.*

ūrjam : cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás : *belonging to all men*, a frequent epithet of Agni. práviṣṭas : Agni's abode in the Waters is very often referred to ; cp. also his aspect as Apām nápāt 'Son of Waters' (ii. 35).

MITRĀ-VĀRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven ; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वरुण सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒रु॒णा । सु॒प्रती॒कम् ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सूर्यः । त॒त॒न्वा॒न् ।
अभि यो विश्वा भुवनानि चष्टे	अ॒भि । यः । वि॒श्वा । भु॒व॒ना॒नि । च॒ष्टे ।
स मन्युं मर्त्येष्वामि चिकेत ॥	सः । म॒न्युम् । म॒र्त्ये॒षु । आ । चि॒के॒त ॥

1 úd vām cákṣur, Varuṇā, suprá-tīkaṃ	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Sūrias tatanvān.	the Sun, having spread (his light);
abhí yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártieṣu ā ciketa.	their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti . . . Sūryaḥ . . . cákṣur Mitrásya Váruṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhí . . . cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र । वा॒म् । सः । मि॒त्रा॒व॒रु॒णौ । ऋ॒त॒ऽवा ।
विप्रो मन्त्रानि दीर्घश्रुदियति ।	वि॒प्रः । म॒न्त्रा॒नि । दी॒र्घ॒ऽश्रु॒त् । इ॒य॒ति ।

यस्य ब्रह्माणि सुक्रतू अवाथ
आ यत्क्रत्वा न श्रदः पृणैथे ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवाथः ।

आ । यत् । क्रत्वा । न । श्रदः । पृणैथे
इति ॥

2 prā vām sá, Mitrā-Varuṇāv,
rtāvā
vípro mánmāni dīrghaśrūd
iyarti,
yásya bráhmāṇi, sukratū, á-
vātha,
á yát krátvā ná śarādaḥ pr-
ṇáithe.

Forth for you two, O Mitra-
Varuṇa, this pious priest, heard
afar, sends his hymns, that ye may
favour his prayers, ye wise ones,
that ye may fill his autumns as it
were with wisdom.

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see
note on rtāvarī, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudāttas because all unaccented
syllables following a Svarita are unmarked. á prṇáithe: 2. du. sb.
pr. of prṇ fill. The meaning of d is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. śarādas: autumns, not varṣāṇi rains (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रोरोर्मित्रावरुणा पृथिव्याः
प्र दिव ऋष्वाद्बृहतः सुदानू ।
सशो दधाथे ओषधीषु विक्त्व
ऋधग्यतो अनिमिषं रक्षमाणा ॥

प्र । उ॒रोः । मि॒त्रा॒व॒रु॒णा । पृथि॒व्याः ।
प्र । दि॒वः । ऋ॒ष्वात् । बृ॒हतः । सु॒दा॒नू इति
सुऽदानू ।
सशः । द॒धा॒थे इति । ओष॑धीषु । वि॒नु ।
ऋध॑क् । य॒तः । अ॒नि॒मि॒षम् । रक्ष॑माणा ॥

3 prā urór, Mitrā-Varuṇā, pr̥thi-
vyāḥ,

From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,

prá divá ṛṣvād br̥hatáh, su-
dānū,
spásō dadhāthe óṣadhīṣu vikṣú
rdhag yató, 'nimiṣam rákṣa-
mānā.

*O bounteous ones, ye have placed
your spies that go separately, in
plants and abodes, ye that protect
with unwinking eye.*

urós : here used as f. (as adjectives in u may be : 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2 c. spásās : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragr̥hya (26 b). óṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i gó. ánimiṣam : acc. of á-nimiṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मित्रस्य वरुणस्य धाम
शुष्मो रोदसी बद्धधे महित्वा ।
अयन्मासा अयज्वनामवीराः
प्र यज्ञमन्मा वृजनं तिराति ॥

शंसं । मित्रस्य । वरुणस्य । धाम ।
शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन् । मासाः । अयज्वनाम् । अवीराः ।
प्र । यज्ञमन्मा । वृजनम् । तिराति ॥

4 śámsā Mitrásya Várūṇasya dhā-
ma :
śúṣmo ródasī badbadhe mahitvā.
áyan māsā áyajvanām avirāḥ;
prá yajñāmanmā vr̥jānam tirāte.

*I will praise the ordinance of
Mitra and Varuṇa : their force
presses apart the two worlds with
might. May the months of non-
sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.*

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a) ; cp. vii. 23, 3, ví bādhiṣṭa syá ródasī mahitvā *he has pressed asunder the two worlds with his might.* mahitvā : inst.

(p. 77). áyan : 3. pl. pr. sb. of i go (p. 130). avírās : predicative = *as sonless*; on the accent see p. 455, 10 c a. yajñāmanmā : contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte : 3. s. sb. pr. of tṛ cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bándhum tirānte, gávyā prñcānto áśvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विश्वा वृषणाविमा वां अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
 न यासु चित्रं ददृशे न यक्षम् । न । यासु । चित्रम् । ददृशे । न । यक्षम् ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वां निष्णान्यचिते अभूवन् ॥ न । वाम् । निष्णानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yāsu citrām dádr̥śe, ná ya- no marvel is seen nor mystery.
 kṣām. Avengers follow the falsehoods of
 drúhaḥ sacante anṛtā jánānām : men : there have been no secrets
 ná vām niṣyāni acíte abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās *these* (sc. stutáyas). ná citrām : that is, no deceit or falsehood. dádr̥śe : 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas : the spies of Varuṇa (cp. 3 c). ná niṣyāni : explains c : there is nothing hidden from you. a-cíte : dat. inf. (cp. 167, 1 a).

६ समु वां यज्ञं महयं नमोभिर् सम । ऊं इति । वाम् । यज्ञम् । महयम् ।
 ऊवे वां मित्रावरुणा सबाधः । नमः ऽभिः ।
 प्र वां मन्मान्यचसे नवानि ऊवे । वाम् । मित्रावरुणा । स ऽबाधः ।
 कृतानि ब्रह्म जुजुषन्तिमानि ॥ प्र । वाम् । मन्मानि । ऋचसे । नवानि ।
 कृतानि । ब्रह्म । जुजुषन् । इमानि ॥

sám u vām yajñám mahayam With reverence I will consecrate
 námobhir; for you the sacrifice ; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.
 bádhaḥ. (These) new thoughts are to praise
 prá vām mánmāni ṛcāse nāvāni; you ; may these prayers that have
 kṛtāni bráhma jujuṣann imāni. been offered be pleasing.

sám mahayam : 1. s. inj. cs. of mah. huvé : 1. s. pr. Ā. of
 hū call. sabádhas : note that the pcl. sa is separated in the Pada
 text, though the privative pcl. a is not. prá . . . ṛcāse : dat. inf.
 from arc praise (see p. 192, b 1 ; cp. p. 463, notes 2 and 8). nāvāni :
 the seers often emphasize the importance of new prayers. bráhma :
 n. pl. ; see 90, p. 67 (bottom) and note 4. jujuṣan : 3. pl. sb. pf. of
 juṣ (140, 1).

इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःऽहितिः । युवऽभ्याम् ।
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःऽगा । पिपृतम् । तिरः । नः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

iyám, devā, puróhitir yuvá- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñéṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 víśvāni durgā pipṛtaṁ tiró no. across all hardships. Do ye protect
 yūyām pāta suastibhiḥ sādā us evermore with blessings.
 naḥ.

This final stanza is a repetition of the final stanza of the preceding
 hymn (vii. 60) ; d is the refrain characteristic of the hymns of the
 Vasiṣṭha family, concluding three-fourths of the hymns of the seventh
 Maṇḍala.

deva : voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored
 in the Pada text. yuvábhyām : note the difference between this
 form and yúvabhyām, dat. du. of yúvan youth. Mitrā-Varuṇau :
 note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kr̥ do. pipṛtam*: 2. du. ipv. pr. of *pr̥ put across. yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asurya puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hvare sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Triṣṭubh.

उद्वेति सुभगो विश्वचक्षाः
साधारणः सूर्यो मानुषाणाम् ।

चक्षुर्मित्रस्य वरुणस्य देवस्य
चर्मैव यः समविव्यक्तमांसि ॥

उत् । ऊं इति । एति । सुभगः । विश्वः
चक्षाः ।

साधारणः । सूर्यः । मानुषाणाम् ।
चक्षुः । मित्रस्य । वरुणस्य । देवः ।
चर्मैव । यः । समः । अविव्यक् । तमांसि ॥

úd u eti subhāgo viśvácakṣāḥ
sādhāraṇaḥ Sūrio mānuṣāṇām,
cākṣur Mitrāsya Vāruṇasya
devás,
cārmeva yāḥ samāvivyak tá-
māmsi.

Up rises the genial all-seeing
Sun, common to all men, the eye
of Mitra and Varuṇa, the god who
rolled up the darkness like a
skin.

viśvácakṣās : cp. urucákṣās in 4 a ; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 ca. cākṣus : cp. vii. 61, 1.
sam-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4,
raśmāyaḥ Sūriasya cārmevāvādhus támo apsú antāḥ the rays
of the sun have deposited the darkness like a skin within the waters.

उद्वेति प्रसवीता जनानां
महान्केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्
यदेतशो वहति धूर्षु युक्तः ॥

उत् । ऊं इति । एति । प्रः । सविता । जना-
नाम् ।

महान् । केतुः । अर्णवः । सूर्यस्य ।
समानं । चक्रम् । परिः । आविवृत्सन् ।
यत् । एतः । वहति । धूः । सु । युक्तः ॥

2 úd u eti prasavītā jánānām
mahān ketúr arṇavāḥ Sūriasya,
samānām cakrāṁ pariāvīvṛtsan,
yād Etaśó váhati dhūrṣú yuktāḥ.

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryeṇa prāsūtāḥ. samānām : *uniform*, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvivṛtsan : ds. of vṛt *turn*; cp. p. 462, 13 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptānāmā *seven yoke the one-wheeled car, one steed with seven names draws it*. dhūrṣú : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसां । उपऽस्थात् ।
 रेभैरुदेत्यनुमद्यमानः । रेभैः । उत् । एति । अनुऽमद्यमानः ।
 एष मे देवः सविता चकन्द एषः । मे । देवः । सविता । चकन्द ।
 यः समानं न प्रमिनाति धाम ॥ यः । समानम् । न । प्रऽमिनाति । धाम ॥

३ vibhrājamāna uṣāsāṃ upāsthād *Shining forth he rises from the*
 rebhāir ūd eti anumadyāmānaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*
 ma. *the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtās) specially applicable to Savitr. ná pramināti : cp. what is said of Dawn in i. 123, 9, ṛtāsya ná mināti dhāma *she infringes not the law of Order*.

४ दिवो रुक्म उरुचक्षा उदेति दिवः । रुक्मः । उरुचक्षाः । उत् । एति ।
 दूरेऽर्थस्तरणिभ्राजमानः । दूरेऽर्थः । तरणिः । भ्राजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयन्नर्थानि कृण्वन्नपांसि ॥ अयन् । अर्थानि । कृण्वन् । अपांसि ॥

- 4 *divó rukmá urucákṣā úd eti,* *The golden gem of the sky, far-*
dūrēarthas tarāṇir bhrāja- *seeing rises, whose goal is distant,*
mānaḥ. *speeding onward, shining. Now*
nūnām jānāḥ Sūriṇa prāsūtā *may men, aroused by the Sun,*
áyann árhāni, kṛṇávann á- *attain their goals and perform their*
pāmsi. *labours.*

divó rukmāḥ : cp. vi. 51, 1, *ruk mó ná divá úditā vy ádyaut* like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, *mádhye divó níhitāḥ prśnir ásmā* the variegated stone set in the middle of the sky. *dūrēarthas* : Sūrya has far to travel before he reaches sunset. *áyan* : 3. pl. pr. sb. of *i go*. *árhāni* : note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. *kṛṇávan* : 3. pl. pr. sb. of *kr do*; accented because beginning a new sentence (p. 465, 18 a).

- यत्रा चक्रुर्मृता गातुमस्मै यत्र । चक्रुः । अमृताः । गातुम् । अस्मै ।
 श्विनो न दीयन्नन्वेति पार्थः । श्विनः । न । दीयन् । अन् । एति । पार्थः ।
 प्रति वां सूर उदिते विधेम प्रति । वाम् । सूरै । उतऽदिते । विधेम ।
 नमोभिर्मित्रावरुणोत ह्यैः ॥ नमःऽभिः । मित्रावरुणा । उत । ह्यैः ॥

- 5 *yātrā cakrúr amṛtā gātúm* *Where the immortals have made*
asmai, *a way for him, like a flying eagle*
śyenó ná dīyann ánu eti pá- *he follows his path. To you two,*
thaḥ. *when the sun has risen, we would*
prāti vāṃ, sūra údite, vidhema *pay worship with adorations, O*
námobhir Mitrá-Varuṇotá ha- *Mitra-Varuṇa, and with offerings.*
vyáih.

yātrā : the final vowel metrically lengthened. *amṛtās* : various gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have made paths for the sun. *prāti* to be taken with *vidhema*. *sūra údite* : loc. abs. (205 b).

- नू मित्रो वरुणो अर्यमा नस् नु । मित्रः । वरुणः । अर्यमा । नः ।
 त्मने तोकाय वरिवो दधन्तु । त्मने । तोकाय । वरिवः । दधन्तु ।

सु॒गा नो॒ वि॒श्वा सु॒प॒था॒नि सन्तु सु॒ऽगा । नः । वि॒श्वा । सु॒ऽप॒था॒नि । सन्तु ।
 यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ यू॒यम् । पा॑त । स्व॒स्तिभिः॒ । सदा॑ । नः ॥

6 nū Mitro Vāruṇō Aryamā nas Now may Mitra, Varuṇa, and
 tmāne tokāya vārivo dadhantu : Aryaman grant wide space to us
 sugā no víśvā supāthāni santu. ourselves and to our offspring.
 yūyām pāta suastibhiḥ sādā Let all our paths be fair and easy
 naḥ. to traverse. Do ye protect us ever-
 more with blessings.

nū : to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8) ; only nū occurs as the first word of a sentence, never nú (p. 238) ; the Pada text always has nú. tmāne : this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū *body* altogether. dadhantu : 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugā : lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (aśv-ín *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *dasrá wondrous* and *nāsatya true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the R̥bhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (*rāsabha*). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (*vartís*), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Ásvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Ásvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Ásvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑रुष॒सो॒ नगि॑र्ज॒हीति॒
रि॒णक्ति॑ कृ॒ष्णीरु॑षाय॒ पन्था॑म ।
अ॒श्वा॒मघा॑ गो॒मघा॑ वां ऊ॒वेम॒
दि॒वा न॑क्तं श॒रुम॒स्मयु॑योत॒म ॥

अप॒ । स्वसुः॑ । उ॒षसः॑ । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रुषाय॑ । पन्था॑म ।
अ॒श्वा॒मघा॑ । गो॒मघा॑ । वा॒म । ऊ॒वेम॒ ।
दि॒वा । न॑क्तम । श॒रुम॒ । अ॒स्मत् । यु॒यो॒त॒म ॥

1 ápa svásur Uṣáso Nág jihīte :
riṇákti kṛṣṇīr aruṣāya pánthām.
áśvāmaghā, gómaghā, vāṃ hu-
vema :
dívā náktam śárum asmád yu-
yotam.

*Night departs from her sister
Dawn. The black one yields a
path to the ruddy (sun). O ye that
are rich in horses, rich in cows,
on you two we would call : by day
and night ward off the arrow
from us.*

Nák (N. of nās) : this word occurs here only. ápa jihīte : 3. s. Ā. from 2. hā. Uṣásas : abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svásā svásre jyāyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náктоśásā. The hymn opens thus because the Ásvins are deities of the early dawn. kṛṣṇīs (dec., p. 87) : night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā sádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇákti : 3. s. pr. of ric leave. aruṣāya : to the sun; cp. i. 113, 16, āraik pánthām yátave sūryāya she has

yielded a path for the sun to go. pánthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárum: the arrow of death and disease; for the Ásvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

२ उपायातं दाशुषे मर्त्याय रथेन वाममश्विना वहन्ता । युयुतमस्मदनिराममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥	उप॒आया॑तम् । दा॒शुषे॑ । मर्त्या॑य । रथे॑न । वा॒मम् । अ॒श्विना॑ । वह॑न्ता । यु॒युत॑म । अ॒स्मत् । अ॒निराम॑ । अ॒मीवाम॑ । दि॒वा । न॒क्तम् । मा॒ध्वी इति॑ । त्रासी॑थाम् । नः ॥
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2 upāyātam dāśúṣe mártiāya ráthena vāmām, Áśvinā, vāh- antā. yuyutám asmád ánirām ámī- vām: dívā naktám, mādhvī, trāsī- thām naḥ.	Come hither to the aid of the pious mortal, bringing wealth on your car, O Ásvins. Ward off from us languor and disease: day and night, O lovers of honey, may you protect us.
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upa-ā-yātam: 2. du. ipv. of *yā go*; on the accent see p. 469, 20 A a a. mādhvī: an epithet peculiar to the Ásvins. trāsīthām: 2. du. Ā. s ao. op. of *trā protect* (143, 4); irregularly accented as if beginning a new sentence.

३ आ वां रथमवमस्यां वृष्टौ सुम्नायवो वृषणो वर्तयन्तु । स्यूमगभस्तिमृतयुग्मिरश्वैर् अश्विना वसुमन्तं वहेथाम् ॥	आ । वा॒म् । रथ॑म् । अ॒वम॑स्याम् । वि ऽउ॒ष्टौ । सु॒म्न॒ऽयवः॑ । वृष॑णः । वर्त॑यन्तु । स्यू॑म॒ऽगभ॑स्तिम् । ऋ॒त॒युक् ऽभिः॑ । अ॒श्वैः । आ । अ॒श्विना॑ । वसु॑मन्तम् । व॒हे॒था॒म् ॥
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3 ā vām rátham avamásyām víu- ṣṭau sumnāyávo vṛṣaṇo vartayantu.	Let your kindly stallions whirl hither your car at (this) latest day- break. Do ye, O Ásvins, bring it
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syūmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Aśvinā, vásumantaṃ vahethām. *laden with wealth.*

avamáśyām: prn. adj. (120 c 1). sumnāyávas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उस्त्रयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्याप यातम् त्रिवन्धुरः । वसुमान् । उस्त्रयामा ।
 अभि यद्वा विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nrpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vásumāṃ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na ená, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhí yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 c a. vásumān: Sandhi, 39. á
 úpa yātam: p. 468, 20 a; cp. note on upáyātam in 2 a. ená:
 p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं चवानं जरसोऽमुमुक्तं युवम् । चवानम् । जरसः । अमुमुक्तम् ।
 नि पेद्वं ऊहयुराशुमश्वम् । नि । पेद्वं । ऊहयुः । आशुम् । अश्वम् ।
 निरंहसस्तमसः स्पर्तमत्रिं निः । अंहसः । तमसः । स्पर्तम् । अत्रिम् ।
 नि जाङ्घं शिथिरे धातमन्तः ॥ नि । जाङ्घम् । शिथिरे । धातम् । अन्त-
 रिति ॥

5 yuvām Cyāvānam jarāso 'mu-
muktaṃ,
ní Pedāva ūhathur āśúm āś-
vam;
nir āmhasas tāmasaḥ spartam
Ātrim,
ní Jāhuṣām śithiré dhātam
antāḥ.

*Ye two released Cyavāna from
old age, ye brought a swift horse
to Pedu; ye rescued Atri from
distress and darkness; ye placed
Jāhuṣa in freedom.*

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Āśvins. jarāśas: abl. (p. 316 b). amumuktaṃ: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Āśvins. niḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Āśvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमश्विना गीर्
इमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयूत्यग्मन्
यूयं पात स्वस्तिभिः सदा नः ॥
इयम् । मनीषा । इयम् । अश्विना । गीः ।
इमाम् । सुवृक्तिम् । वृषणा । जुषेथाम् ।
इमा । ब्रह्माणि । युवयूतिम् । अग्मन् ।
यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 iyām manīṣā, iyām, Āśvinā, gīr.
imām suvr̥ktīm, vṛṣaṇā, juṣe-
thām.
imā brāhmāṇi yuvayūni agman.
yūyām pāta suastibhiḥ sādā
naḥ.
*This is my thought, this, O
Āśvins, my song. Accept gladly
this song of praise, ye mighty ones.
These prayers have gone addressed
to you. Do ye protect us evermore
with blessings.*

manīṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Saṃhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gír: 82. **agman**: 3. pl. root ao. of **gam** (148, 1 *c*). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On *d* see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (**samráj**). The attribute of sovereignty (**kṣatrā**) and the term **ásura** are predominantly applicable to him. His divine dominion is often alluded to by the word **māyā** *occult power*; the epithet **māyín** *crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called **dhṛtāvra** *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind, beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (*pāsās*) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek *οὐρανός sky*. In any case, the word appears to be derived from the root *vr* cover or encompass.

vii. 86. Metre : Triṣṭubh.

१ धीरा॒ त्वस्य॑ महि॒ना ज॒नूंषि॑
वि यस्त॒स्तम्भ॑ रोद॒सी चिदुर्वी॑ ।
प्र नाक॑मृष्वं नु॒नुदे॑ बृहन्तं
द्वि॒ता नक्ष॑त्रं प॒प्रथ॑ञ्च भू॒मं ॥

धीरा॑ । तु । अ॒स्य । म॒हिना॑ । ज॒नूंषि॑ ।
वि । यः । त॒स्तम्भ॑ । रोद॒सी इति॑ । चि॒त् ।
उ॒र्वी इति॑ ।
प्र । नाक॑म् । ऋ॒ष्वम् । नु॒नुदे॑ । बृहन्त॑म् ।
द्वि॒ता । नक्ष॑त्रम् । प॒प्रथ॑त् । च॒ । भू॒मं ॥

1 dhīrā tú asya mahinā janūṃṣi,
ví yás tastāmbha ródasī cid
urvī.

Intelligent indeed are the genera-
tions by the might of him who has
propped asunder even the two wide

prá nákam ṛṣvám nunude brh- worlds. *He has pushed away the*
 ántam, *high, lofty firmament and the day-*
 dvitá nákṣatram; papráthac ca *star as well; and he spread out*
 bhúma. *the earth.*

dhírā: cp. 7 c, ácetayad acítaḥ; and vii. 60, 6, acetásam cic
 citayanti dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Váruṇasya. mahiná = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e. g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhnā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the vault of heaven; there
 is nothing to show that it ever has the sense of *sun* which Sāyaṇa
 gives it here. Sāyaṇa also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). nákṣatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: doubly to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhúma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p. 259).

२ उ॒त स्व॒या त॒न्वा॒ऽ सं व॑दे॒ तत् । उ॒त । स्व॒या । त॒न्वा । स॒म् । व॑दे॒ । तत् ।
 क॒दा न्व॑न्त॒र्वरु॑णे भु॒वानि । क॒दा । नु । अ॒न्तः । वरु॑णे । भु॒वानि ।
 किं मे॒ ह॒व्यम॑ह॒णानो॑ जुषे॒त । कि॒म् । मे॒ । ह॒व्यम् । अ॒ह॒णानः॑ । जुषे॒त् ।
 क॒दा मृ॑ळी॒कं सु॒मना॑ अभि॒ ख्यम् ॥ क॒दा । मृ॑ळी॒कम् । सु॒मनाः॑ । अभि॒ ।
 ख्य॒म् ॥

2 utá sváyā tanúā sám vade tát: *And I converse thus with myself:*
 kadā nú antár Váruṇe bhu- *'when, pray, shall I be in com-*
 vāni? *munion with Varuṇa? What obla-*
 kíṃ me havyám áhrṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛlīkām sumánā abhí *wrath, enjoy? When shall I, of*
 khyam? *good cheer, perceive his mercy?'*

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2 b).
 nv āntár; *loc. cit.* Note that when a final original r appears in the
 Saṃhitā text, it is represented by VisarjanIya only in the Pada text;
 on the other hand, antáh in vii. 71, 5 appears as antár iti; *within*
Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be.
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु- पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
 पो एमि चिकितुषो विपृक्षम् । उपो इति । एमि । चिकितुषः । विपृक्षम् ।
 समानमिमे कवयश्चिदाङ्गर् समा नम् । इत् । मे । कवयः । चित् । आङ्गः ।
 अयं ह तुभ्यं वरुणो हणीते ॥ अयम् । ह । तुभ्यम् । वरुणः । हणीते ॥

३ prché tád éno, Varuṇa, di- I ask about that sin, O Varuṇa,
 dr̥kṣu; with a desire to find out; I ap-
 úpo emi cikitúṣo viprcham; proach the wise in order to ask;
 samānām in me kaváyaś cid the sages say one and the same
 āhur: thing to me: 'this Varuṇa is wroth
 ayám ha túbhyam Váruṇo hr- with thee.'
 nīte.

prché: 1. s. pr. ind. Ā. of prach ask. didr̥kṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didr̥ś, a very
 improbable formation = *among those who see*; also as N. s. of a ds.
 adj. didr̥kṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didr̥kṣur (úpo) = *desirous of seeing* (i. e. *finding out*). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = *with a desire to see*, i. e.
find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
 perceive. vi-prcham acc. inf. (167, 2 a). hr̥nīte: 3. s. pr. Ā. of hr̥
 be angry; w. dat. (200 l).

४ किमाग आस वरुण ज्येष्ठं किम् । आगः । आस । वरुण । ज्येष्ठम् ।
 यत्स्रोतारं जिघांससि सखायम् । यत् । स्रोतारम् । जिघांससि । सखायम् ।

प्र तन्नै वोचो दूळभ स्वधावो प्र। तत्। मे। वोचः। दुः। दम। स्वधाऽवः।
 ऽव त्वानेना नमसा तुर इयाम् ॥ अ॒व । त्वा । अ॒ने॒नाः । नमसा । तुरः ।
 इ॒याम् ॥

4 kím āga āsa, Varuṇa, jyéṣṭham
 yát stotāram jígghāmsasi sákhā-
 yam ?
 prá tán me voco, dūḷabha sva-
 dhāvo :
 áva tvānenā námasā turáiyām.

*What has been that chief sin,
 O Varuṇa, that thou desirest to
 slay thy praiser, a friend? Pro-
 claim that to me, thou that art hard
 to deceive, self-dependent one : thee
 would I, free from sin, eagerly
 appease with adoration.*

jyéṣṭham = jyāiṣṭham, to be pronounced as a trisyllable (15, 1 f).
 yát : *that* as a cj. (p. 242). jígghāmsasi : ds. of han *slay*. prá vocas :
 inj. ao. of vac *say*. dūḷabha : 49 c. turáiyām = turāḥ iyām (op.
 of i go), to be pronounced, with irr. secondary contraction (cp. 22 a ;
 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

५ अ॒व द्रु॒ग्धानि॒ पित्र्या॑ सृ॒जा नो अ॒व । द्रु॒ग्धानि॑ । पि॒त्र्या । सृ॒ज । नः ।
 ऽव या वयं च॑क्र॒मा त॒नूभिः॑ । अ॒व । या । व॒यम् । च॒क्र॒म । त॒नूभिः॑ ।
 अ॒व राज॑न्यश्रु॒तुपं॑ न ता॒युं अ॒व । रा॒ज॒न् । प॒शु॒ऽतु॒पम् । न । ता॒युम् ।
 सृ॒जा व॒त्सं न दा॑न्तो वसि॑ष्ठम् ॥ सृ॒ज । व॒त्सम् । न । दा॑न्तः । वसि॑ष्ठम् ॥

5 áva drugdhāni pítriā sṛjā no,
 áva yá vayám cakrmā tanū-
 bhiḥ.
 áva, rājan, paśutṛpaṁ ná tā-
 yūm,
 sṛjā, vatsām ná dām^ano, Vási-
 ṣṭham.

*Set us free from the misdeeds
 of our fathers, from those that we
 have committed by ourselves. Re-
 lease Vasiṣṭha, O King, like a
 cattle-stealing thief, like a calf from
 a rope.*

áva sṛjā (metrically lengthened final, also in d): note the different
 construction in a : acc. of object and dat. of prs.; and in c d : acc. of
 prs. and abl. of that from which V. is set free. drugdhāni : pp.

of *druh*. *cakṛmā*: metrical lengthening of final vowel. *tanūbhis*: in the sense of a ref. prn. *avā srjā*: i. e. from *sin*. *tāyúm*: as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound*. *dāmnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāmán* m. *giver* and *gift*.

६ न स स्वो दक्षो वरुण धृतिः सा न । सः । स्वः । दक्षः । वरुण । धृतिः । सा ।
 सुरा मन्युर्विभीदको अचित्तिः । सुरा । मन्युः । विभीदकः । अचित्तिः ।
 अस्ति ज्यायान्कनीयस उपरि अस्ति । ज्यायान् । कनीयसः । उपरि ।
 स्वप्नश्चनेदनृतस्य प्रयोता ॥ स्वप्नः । चन । इत । अनृतस्य । प्रयोता ॥

6 ná sá svó dákṣo, Varuṇa, dhrú- It was not my own intent, O
 tiḥ sá : Varuṇa, it was seduction : liquor,
 sūrā manyúr vibhídako ácittiḥ ; anger, dice, thoughtlessness ; the
 ásti jyāyān kánīyasa upāré ; elder is in the offence of the younger ;
 svápnaś canéd ánṛtasya pra- not even sleep is the warder off of
 yotā. wrong.

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhrúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9 ; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhrú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhūr-ṣata svayám eté vácobhir rjūyaté vṛjináni bruvántaḥ* *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhrúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*r go*). The cd. *vb. úpa r* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti cakṛmā kíṃ cid, upārimá cáraṇe* *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāḥ . . . prasavé . . . āsi bhūmanah* who (Savitr) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. *prayotā*: this word might be derived from *pra + yu* join or *pra + yu* separate; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229–30). *svāpnas*: i.e. by producing evil dreams.

७ अरं दासो न मी॒हृषे करा॑ण्य- अर॑म् । दा॒सः । न । मी॒हृषे । करा॑णि ।
हं दे॒वाय॑ भूर्ण॒येऽना॑गाः । अ॒हम् । दे॒वाय॑ । भूर्ण॒ये । अ॒नागाः ।
अ॒चे॒तय॑द॒चि॒तो दे॒वो अ॒र्यो अ॒चे॒तय॑त् । अ॒चि॒तः । दे॒वः । अ॒र्यः ।
गृ॒त्सं रा॒ये क॒वि॒तरो॑ जु॒नाति॑ ॥ गृ॒त्सम् । रा॒ये । क॒वि॒त॒रः । जु॒ना॒ति ॥

7 āram, dāsó ná, mīlhúṣe karāṇi I will, like a slave, do service
ahám devāya bhūrṇaye ānāgāḥ. sinless to the bounteous angry god.
ācetayad acito devó aryó; The noble god made the thoughtless
grītsam rāyé kavitaro junāti. think; he, the wiser, speeds the
experienced man to wealth.

mīlhúṣe: dat. s. of *mīdhvāms*. *karāṇi*: 1. s. sb. root ao. of *kr* do; to be taken with the adv. *āram* (p. 313, 4). *ācetayat*: see cit.
grītsam: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

८ अ॒यं सु॒ तुभ्यं॑ वरु॒ण स्व॒धावो॑ अ॒यम् । सु॒ । तुभ्य॑म् । वरु॒ण । स्व॒धा॒वः ।
हृ॒दि स्तोम॑ उप॒श्रित॑श्चि॒दसु॑ । हृ॒दि । स्तोमः॑ । उप॒श्रि॒तः । चि॒त् । अ॒सु ।
शं नः॑ क्षेमे॒ शसु॑ योगे॒ नो अ॒सु श॑म् । नः॑ । क्षेमे॑ । श॑म् । ऊं इति॑ । योगे॑ ।
यूयं पा॑त स्व॒स्तिभिः॑ सदा॑ नः॑ ॥ नः॑ । अ॒सु ।
यूय॑म् । पा॒त । स्व॒स्ति॒भिः । सदा॑ । नः॑ ॥

8 ayám sú túbhyam, Varuṇa sva-
dhāvo,
hrdī stóma úpaśritaś cid astu.
śám naḥ kṣéme, śám u yóge nō
astu.
yūyám pāta suastíbhiḥsádā naḥ.

*Let this praise be well impressed
on thy heart, O self-dependent
Varuṇa. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.*

túbhyam : dat. of advantage (p. 314, B 1). astu naḥ : p. 320 f.
On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना
ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिनितां
प्र मण्डूकां अवादिषुः ॥

संवत्सरम् । शश्यानाः ।
ब्राह्मणाः । व्रतचारिणः ।
वाचम् । पर्जन्यजिनितां ।
प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarām śaśayānā
brāhmaṇā vratacārīṇaḥ,
vācam Parjanya-jinvitām
prā maṇḍūkā avādiṣuḥ.

*The frogs having lain for a year,
like Brāhmanas practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarām : acc. of duration of time (197, 2). śaśayānās : pf.
pt. Ḍ. of śī lie (p. 155, f. n. 1). brāhmaṇās : i. e. like Brahmins.
vratacārīṇas : i. e. practising a vow of silence. Parjanya-jinvitām :
because the frogs begin to croak at the commencement of the rainy
season; on the accent see p. 456, 2 a. avādiṣuḥ : iṣ ao. of vad
(145, 1).

२ दिव्या आपो अभि यदेनमायन्
दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां
मण्डूकानां वसुरत्रा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।
आयन् ।
दृतिम् । न । शुष्कम् । सरसी इति ।
शयानम् ।
गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
मण्डूकानाम् । वसुः । अत्र । सम् । एति ॥

2 divyā āpo abhī yād enam āyan,
dṛtiṁ ná śúṣkaṁ, sarasī śáyā-
nam,
gāvām āha ná māyúr vatsinī-
nām,
maṇḍūkānām vagnúr ātrā sām
eti.

*When the heavenly waters came
upon him lying like a dry leather-
bag in a lake, then the sound of the
frogs unites like the lowing of cows
accompanied by calves.*

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
sing. maṇḍūkaḥ in 4 c used collectively. āyan: ipf. of i (p. 130).
sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
(metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेनाँ उशतो अभ्यवर्षीत्
तृष्यावतः प्रवृष्यागतायाम् ।
अख्खलीकृत्या पितरं न पुत्रो
अन्यो अन्यमुप वदन्तमेति ॥

यत् । ईम् । एनान् । उशतः । अभि ।
अवर्षीत् ।
तृष्यावतः । प्रवृषि । आगतायाम् ।
अख्खलीकृत्य । पितरम् । न । पुत्रः ।
अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

3 yād īm enāṁ uśatō abhy āvar-
ṣīt
trṣyāvataḥ, prāvṛṣi āgatāyām,
akḥkhalikṛtyā, pitāraṁ ná pu-
tró,
anyó anyām úpa vādantam eti.

*When he has rained upon them
the eager, the thirsty, the rainy
season having come, one with a
croak of joy approaches the other
while he speaks, as a son (ap-
proaches) his father.*

īm : see p. 220, 2. uśatās (pr. pt. A. pl. of vaś desire) : longing for rain. ávarṣīt : iṣ ao. of vr̥ṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliṛtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णात्येनोर्
अपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्
पृश्निः संपृङ्क्ते हरितेन वाचम् ॥

अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
मण्डूकः । यत् । अभिऽवृष्टः । कनिष्कन् ।
पृश्निः । सम्ऽपृङ्क्ते । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̥bhñāti enor,
apām prasargé yád ámandiṣā-
tām.
maṇḍūko yád abhivṛṣṭaḥ kán-
iṣkan,
pr̥śniḥ sampr̥ṅkté háritena vá-
cam.

One of the two greets the other
when they have revelled in the dis-
charge of the waters. When the
frog, rained upon, leaps about, the
speckled one mingles his voice with
(that of) the yellow one.

enos : gen. du., of them two (112 a). gr̥bhñāti : 3. s. pr. of grabh.
ámandiṣātām : 3. du. Ā. iṣ ao. of mand exhilarate. maṇḍūkas : in
a collective sense. kániṣkan : 3. s. inj. int. of skand leap (= ká-
niṣkandt), see 174 b. Note that this form in the Pada text is
kániskan, because in the later Sandhi s is not cerebralized before k
(cp. 67). The use of the inj. with yád is rare. sam-pr̥ṅkté : 3. s. Ā.
pr. of pre mix.

५ यदेषामन्यो अन्यस्य वाचं
शक्तस्यैव वदति शिचमाणः ।
सर्वं तदेषां समृधेव पर्व
यत्सुवाचो वदथनाथप्सु ॥

यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शक्तस्यैव । वदति । शिचमाणः ।
सर्वम् । तत् । एषाम् । समृधाऽइव । पर्व ।
यत् । सुऽवाचः । वदथन । अधि । अपऽसु ॥

5 yád eṣām anyó aniásya vācam,
śāktásyeva vādati śikṣamāṇaḥ,

When one of them repeats the
speech of the other, as the learner

sārvaṃ tād eṣāṃ samṛdheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsú. *eloquent ye repeat upon the waters.*

eṣāṃ : cp. enos in 4 a. samṛdhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samṛdhā : inst. of samṛdh, lit. *growing together*, then *unison, harmony*. pārvaṇ, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ādhi : 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।
 पृश्निरेको हरित एक एषाम् । पृश्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम बिभ्रतो विरूपाः समानम् । नाम । बिभ्रतः । विरूपाः ।
 पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ पुरुऽत्रा । वाचम् । पिपिशुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ ; *One lows like a cow, one bleats*
 pṛśnir éko ; hárita éka eṣāṃ. *like a goat ; one is speckled, one of*
 samānām nāma bíbhrato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipiśur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus : cp. 2 c. pṛśnis, háritas : cp. 4 d. samānām : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhr̥ (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipiśur : they modulate the sound of their voices (cp. a).

७ ब्राह्मणासीं अतिरात्रे न सोमे सरो न पूर्णमभितो वदन्तः । संवत्सरस्य तदहः परि ष्ठ यन्मण्डूकाः प्रावृषीणं बभूव ॥	ब्राह्मणासः । अतिरात्रे । न । सोमे । सरः । न । पूर्णम् । अभितः । वदन्तः । संवत्सरस्य । तत् । अहरिति । परि । स्थ । यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥
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7 brāhmaṇāso atirātré ná sóme, sáro ná pūrṇám abhító, vād- antah, samvatsarasya tád áhaḥ pári ṣṭha, yán, maṇḍūkāḥ, prāvṛṣīṇam ba- bhūva.	<i>Like Brahmins at the over-night Soma sacrifice speaking around as it were a full lake, ye celebrate that day of the year which, O Frogs, has begun the rains.</i>
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atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhítas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67c. prāvṛṣīṇam babhūva: has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमकृत ब्रह्म कृण्वन्तः परिवत्सरीणम् । अध्वर्यवो घर्मिणः सिष्विदाना आविर्भवन्ति गुह्या न के चित् ॥	ब्राह्मणासः । सोमिनः । वाचम् । अकृत । ब्रह्म । कृण्वन्तः । परिवत्सरीणम् । अध्वर्यवः । घर्मिणः । सिष्विदानाः । आविः । भवन्ति । गुह्याः । न । के । चित् ॥
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8 brāhmaṇāsaḥ somino vācam akrata, brāhma kṛṇvāntaḥ parivatsa- rīṇam. adhvaryāvo gharmināḥ siṣvid- ānā, āvīr bhavanti; gúhiā ná ké cit.	<i>Soma-pressing Brahmins, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.</i>
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brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. **somīnas** : *celebrating a Soma sacrifice*, which expresses much the same as **sáro ná pūrṇám abhitaḥ** in 7 b. **vācam akrata** : cp. **vādantas** in 7 b. **akrata** : 3. pl. **Ā.** root **ao.** of **kr** (148, 1 b). **brāhma** : with **b** cp. 7 c, d. **gharmīnas** is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. **siṣvidānās** : pf. pt. **Ā.** of **svid** ; note that the cerebralized initial of the root is restored in the Pada text ; cp. **kāniṣkan** in 4 c. **āvis** : see p. 266, b.

- ९ देवहितिं जुगुप्सद्वाद्दशस्य । देवऽहितिम् । जुगुप्सुः । द्वादशस्य ।
 ऋतुं नरो न प्रमिनन्त्येते । ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
 संवत्सरे प्रावृष्यागतायां संवत्सरे । प्रावृषि । आऽगतायाम् ।
 तप्ता घर्मा अश्रुवते विसर्गम् ॥ तप्ताः । घर्माः । अश्रुवते । विऽसर्गम् ॥
- 9 devāhitim jugupur dvādaśāsya : They have guarded the divine
 ṛtūm náro ná prá minanti eté. order of the twelvemonth : these
 samvatsaré, prāvṛṣi āgatāyām, men infringe not the season. In a
 taptā gharma āśnuvate visar- year, the rain time having come, the
 gām. heated milk-offerings obtain release.

devāhitim : on the accent see p. 456, 2 a. **jugupur** : pf. of **gup** protect. **dvādaśāsya** : note the difference of accent and inflexion between **dvādaśa** *twelve* (104) and **dvādaśā** *consisting of twelve, twelfth* (107) ; supply **samvatsarāsyā** from c. In the Aitareya Brāhmaṇa the year, **samvatsara**, is called **dvādaśa** *consisting of twelve* months and **caturvimśa** *consisting of twenty-four* half-months. The gen. naturally depends on **devāhitim**, as being in the same Pada. Prof. Jacobi understands **dvādaśāsya** as the ordinal *twelfth* supplying **māsasya** *month*, and making it depend on **ṛtūm** in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* *damage* ; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvṛṣi ágatāyām* : loc. abs. as in 3 b. *taptā gharmaḥ* is meant to be ambiguous : *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharmināḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *aśnuvate* (3. pl. *Ā. pr.* of *amś* *obtain*) *visargám* *obtain release* or *discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

० गोमायुरदाजमायुरदात्	गोऽमायुः। अदात्। अजऽमायुः। अदात्।
पृश्निरदाद्धरितो नो वसूनि ।	पृश्निः। अदात्। हरितः। नः। वसूनि।
गवां मण्डूका ददंतः शतानि	गवाम्। मण्डूकाः। ददंतः। शतानि।
सहस्रसावे प्र तिरन्त आयुः ॥	सहस्रऽसावे। प्र। तिरन्ते। आयुः ॥

० gómāyur adād, ajāmāyur adāt,	<i>He that lows like a cow has given</i>
prśnir adād, dhárito no vásūni.	<i>us riches, he that bleats like a goat</i>
gávām maṇḍūkā dádataḥ śa-	<i>has given them, the speckled one</i>
tāni,	<i>has given them, and the yellow</i>
sahasrasāvé prá tiranta áyuh.	<i>one. The frogs giving us hundreds</i>
	<i>of cows prolong our life in a</i>
	<i>thousandfold Soma pressing.</i>

gómāyus &c. (cp. 6 a) : the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dádatas* : N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāvé* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 53, 7 d.

VÍSVE DEVĀH

The comprehensive group called *Vísve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirasas.

viii. 29. Metre : Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
उज्जङ्गे हिरण्यम् ॥ अज्जि । अङ्गे । हिरण्यम् ॥

1 babhrúr éko víṣuṇaḥ sūnáro One is brown, varied in form,
yúvā. bountiful, young. He adorns him-
añjí añkte hiranyáyam. self with golden ornament.

babhrús : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as **aruṇá ruddy**, but most often as **hári tawny**. **víṣuṇas** : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. **yúvā** : here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. **añjí** : cognate acc. (p. 300, 4). **añkte** : 3. s. *Ā.* of *añj* *anoint*, with middle sense *anoints himself*. **hiranyáyam** : cp. ix. 86, 43, *mádhunā abhí añjate* . . *hiranyapāvā āsu grbhnate* *they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.*

२ योनिमेक आ ससाद् द्योतनो योनिम् । एकः । आ । ससाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótano, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; cp. iii. 29, 10, *ayám te yónir rtvíyo, yáto jātó árocathāḥ* : *tám jānānn, Agna, ā sīda* *this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,*

occupy it. dyótanās : the brightness of Agni is constantly dwelt on. médhiras : the wisdom of Agni is very frequently mentioned ; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वाशीमेको बिभर्ति हस्त आयसीम् वाशीम् । एकः । बिभर्ति । हस्त । आयसीम् ।
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निध्रुविः ॥

३ vāśīm éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nídhruviḥ.

vāśīm : this weapon is connected elsewhere only with Agni, the Ṛbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2 ; while the Ṛbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣṭā .. apāsām apástamaḥ .. śísīte nūnām paraśum suāyasām Tvaṣṭr, most active of workers, now sharpens his axe made of good iron. nídhruviḥ : strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्रमेको बिभर्ति हस्त आहितं वज्रम् । एकः । बिभर्ति । हस्त । आहितम् ।
तेन वृत्राणि जिघ्रते ॥ तेन । वृत्राणि । जिघ्रते ॥

४ vājram éko bibharti hásta āhi- One bears a bolt placed in his
tam : hand : with it he slays his foes.
téna vr̥trāṇi jighnate.

ā-hitam : pp. of dhā place ; accent, p. 462, 13 b. jighnate : 3. s. pr. Ā. of han slay, see p. 432. vājram : this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेको बिभर्ति हस्त आयुधं तिग्मम् । एकः । बिभर्ति । हस्त । आयुधम् ।
शुचिरुग्रो जलाषभेषजः ॥ शुचिः । उग्रः । जलाषभेषजः ॥

५ tigamām éko bibharti hásta āyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jālāṣabheṣajāḥ. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets **sthirāadhanvan** *having a strong bow*, **kṣipréṣu** *swift-arrowed*, **tigmāyudha** *having a sharp weapon*, and in vii. 46, 3 his *lightning shaft*, **didyút**, is mentioned. **ugrás** : this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas** : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called **jālāṣa**, and his hand is described as **jālāṣa** (as well as **bheṣajā**) in ii. 33, 7 ; these terms are applied to no other deity. **b** has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro One makes the paths prosperous;
yathā like a thief he knows of treasures.
eṣá veda nidhīnām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from **pi** (= **pyā**) *make full or abundant* ; cp. vi. 53, 4 : **vī pathó vājasātaye cinuhí** *clear the paths for the gain of wealth* (addressed to Pūṣan) ; and x. 59, 7 : **dadātu pūnaḥ Pūṣā pathīām yā suastīḥ** *let Pūṣan give us back the path that is propitious*. **táskaras** : to be taken with **b** ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : **āvīr gūḥā vāsū karat, suvédā no vāsū karat** *may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. **yathām** : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रीणि उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yásya urúṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरत एकया सह

विऽभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासेव वसतः ॥

प्र । प्रवासाऽइव । वसतः ॥

8 víbhir duā carata, ékayā sahá :
prá pravāséva vasataḥ.

With birds two fare, together
with one woman : like two travellers
they go on journeys.

vibhis: cp. i. 118, 5, pári vām áśvāḥ patamṅgā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahá: the two Áśvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatís tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prá vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāséva as irr. contraction for pravāsám iva: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि
सम्राजा सर्पिरासुती ॥

सदः । द्वा । चक्राते इति । उपऽमा ।
दिवि ।

समऽराजा । सर्पिरासुतो इति सर्पिः
ऽआसुती ॥

9 sádo duā cakrāte upamā divi :
samrājā sarpīrāsutī.

Two, as highest, have made for
themselves a seat in heaven : two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively.
cakrāte: 3. du. pf. \bar{A} . of kr̥ with middle sense, *make for oneself*.
upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त॒ एके॑ महि॒ साम॑ मन्व॒त
तेन॒ सूर्य॑मरोचयन् ॥

अर्चन्तः । एके । महि । साम । मन्व॒त ।
तेन । सूर्य॑म । अ॒रोच॒यन् ॥

10 ārcanta éke máhi sáma man-
vata :
téna sūryam arocayan.

*Singing, some thought of a great
chant : by it they caused the sun to
shine.*

ārcantas : singing is characteristic of the Āngirases ; e. g. i. 62, 2, sáma yénā . . ārcanta Āngiraso gā ávindan *the chant by which the Āngirases, singing, found the cows* ; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yá ṛténa sūryam ārohayan diví *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun : yám vái sūryam Svārbhānus támasā ávidhyad, Átrayas tám anv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing. : gūlham sūryam támasā . . bráhmanā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya diví cákṣur ádhāt *Atris placed the eye of the sun in heaven* (8) ; and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke : the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata : 3. pl. ipf. \bar{A} . (without augment) of man *think*. arocayan : ipf. cs. of roc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*aṃśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śúci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āśir*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of **Soma** (= Haoma) means *pressed juice*, being derived from the root **su** (= Av. *hu*) *press*.

viii. 48. Metre: *Triṣṭubh*; 5. *Jagatī*.

१ स्वा॒दो॒र॒भ॒क्षि॒ वय॑सः सु॒मे॒धाः	स्वा॒दोः । अ॒भ॒क्षि॒ । वय॑सः । सु॒ऽमे॒धाः ।
स्वा॒धो वरि॒वो॒वित्तर॑स्य ।	सु॒ऽआ॒धः । वरि॒वो॒वित्तर॑स्य ।
वि॒श्वे यं दे॒वा उ॒त म॒र्त्या॑सो	वि॒श्वे । यम् । दे॒वाः । उ॒त । म॒र्त्या॑सः ।
मधु॑ ब्रुवन्तो॒ अभि॑ संचर॑न्ति ॥	मधु॑ । ब्रुवन्तः । अभि॑ । स॒म॒ऽचर॑न्ति ॥

1 svādór abhakṣi váyasaḥ sume- dhāḥ	<i>Wisely I have partaken of the</i>
suādhío varivovittarasya,	<i>sweet food that stirs good thoughts,</i>
viśve yám devá utá mártiāso,	<i>best banisher of cure, to which all</i>
mádhu bruváto, abhí saṁcár- anti.	<i>gods and mortals, calling it honey,</i>
	<i>come together.</i>

ábhakṣi: 1. s. *Ā. s* ao. of *bhaj share*; with partitive gen. (202 A e).
sumedhās: appositionally, *as a wise man*; svādhyās: gen. of
svādhī (declined like *rathī*, p. 85, f. n. 4). yám: m. referring to the
n. váyas, as if to *sóma*. abhí saṁcáranti: p. 469, B a.

२ अ॒न्तश्च॒ प्रा॒गा अ॒दि॒तिर्भ॒वास्	अ॒न्तरि॑ति । च॒ । प्र॒ । अ॒गाः । अ॒दि॒तिः ।
अ॒वया॑ता ह॒रसो॒ दैव्य॑स्य ।	भ॒वा॒सि॒ ।
इ॒न्द्रवि॒न्द्रस्य॑ स॒ख्यं जु॒षा॒णः	अ॒व॒ऽया॒ता । ह॒रसः॑ । दैव्य॑स्य ।
श्रौ॒ष्टीव॑ धु॒र॒मनु॑ रा॒य ऋ॒ध्याः ॥	इ॒न्द्रो इति॑ । इ॒न्द्रस्य॑ । स॒ख्यम् । जु॒षा॒णः ।
	श्रौ॒ष्टी॒ऽइव॑ । धु॒र॒म् । अ॒नु॒ । रा॒ये । ऋ॒ध्याः ॥

2 antás ca prágā, Áditir bhavāsi, avayātā háraso dáiviasya.	<i>If thou hast entered within, thou</i>
Índav, Índrasya sakhiám ju- sānāḥ,	<i>shalt be Aditi, appeaser of divine</i>
śráuṣṭīva dhúram, ánu rāyá rdhyāḥ.	<i>wrath. Mayest thou, O Indu,</i>
	<i>enjoying the friendship of Indra,</i>
	<i>like an obedient mare the pole,</i>
	<i>advance us to wealth.</i>

antás: cp. note on vii. 86, 2 b. Soma is here addressed. **prágās**: the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá agāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ca = if** (p. 229, 3). **Áditis**: because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛṇotu** *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Índav**: vocatives in **o** are always given as **Pragr̥hya** in the Pada text (**o iti**) even though their Sandhi before vowels may be **av** or **a** in the **Samhitā** text; cp. note on ii. 33, 3 b. **śráuṣṭī**: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé**: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhúram**; **nas** may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās**: root **ao. op.** of **rdh** *thrive*.

३ अपाम सोमममृता अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः
किमु धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम । अमृताः । अभूम ।
अगन्म । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

३ **ápāma sómam**; **amṛtā abhūma**;
áganma jyótir; **ávidāma devān**.
kím nūnám asmān kṛṇavad á-
rātiḥ?
kím u dhūrtir, amṛta, márti-
asya?

*We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma**: root **ao. of** **pā** *drink*. **abhūma**: root **ao. of** **bhū** *become*. **áganma**: root **ao. of** **gám** *go*. **jyótis**: acc. of the goal (197 A 1). **ávidāma**: a **ap. of** 2. **vid** *find*. **kṛṇavat**: 3. s. pr. sb. of **kṛ** *do* (p. 134). **amṛta**: Soma.

४ शं नो भव हृद् आ पीत इन्द्रो
पितिव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः
प्र ण आयुर्जीवसे सोम तारीः ॥

शम । नः । भव । हृदे । आ । पीतः ।
इन्द्रोऽदिति ।
पिताऽइव । सोम । सूनवे । सुऽशेवः ।
सखाऽइव । सख्ये । उरुऽशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śám no bhava hṛdá á pítá,
Indo;
pitéva, Soma, sūnáve suśévaḥ,
sákheva sákhyā, uruśamsa, dhī-
raḥ,
prá ṇa áyur jīvāse, Soma, tāriḥ.

*Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.*

śám hṛdé refreshing to the heart occurs several times; the empha-
sizing pcl. á is here added to the dat. prá ṇaḥ: Sandhi, 65 c.
jīvāse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tṛ cross.

५ इमे मा पीता यशस उरुष्यवो
रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विससञ्चरित्राद्
उत मा सामाद्यवयन्त्विन्द्रवः ॥

इमे । मा । पीताः । यशसः । उरुष्यवः ।
रथम् । न । गावः । सम । अनाह ।
पर्वसु ।
ते । मा । रक्षन्तु । विऽससः । चरित्रात् ।
उत । मा । सामात् । यवयन्तु । इन्द्रवः ॥

5 imé mā pītā yaśása uruṣyávo,
rátham ná gāvaḥ, sám anāha
pārvasu;
té mā rakṣantu visráśaś carí-
trād,
utá mā srāmād yavayantu ín-
davaḥ.

*These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.*

imé: supply índavas from d. yaśásas: p. 59. uruṣyávas: cp.
varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sámnaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3 a. Note that Pāda c is a Triṣṭubh. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अग्निं न मा मथितं सं दिदीपः
प्र चक्षय कृणुहि वस्यसो नः ।
अथा हि ते मद आ सोम मन्ये
रेवाँ इव प्र चरा पुष्टिमक् ॥

अग्निम् । न । मा । मथितम् । सम् ।
दिदीपः ।
प्र । चक्षय । कृणुहि । वस्यसः । नः ।
अथ । हि । ते । मदे । आ । सोम । मन्ये ।
रेवान् इव । प्र । चर । पुष्टिम् । अक् ॥

6 agnīm ná mā mathitām sām
didīpah;
prā cakṣaya; kṛṇuhī vāsyaso
naḥ.
áthā hí te máda á, Soma,
mānye
revāṁ iva. prā carā puṣṭim
ácha.

*Like fire kindled by friction
in flame me; illumine us; make
us wealthier. For then, in thy
intoxication, O Soma, I regard
myself as rich. Enter (into us)
for prosperity.*

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhī*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: predicatively with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antás ca prágāḥ*. *puṣṭim ácha*: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य
भक्षीमहि पित्र्यस्येव रायः ।

इषिरेण । ते । मनसा । सुतस्य ।
भक्षीमहि । पित्र्यस्य इव । रायः ।

सोमं राजन् प्र ण आयूषि तारीरु सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासराणि ॥

7 iṣirēṇa te mānasā sutāsya *Of thee pressed with devoted mind*
bhakṣīmāhi, píttryasyeva rāyāḥ. *we would partake as of paternal*
Sóma rājan, prá ṇa āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
áhānīva sūrio vāsarāṇi. *spring.*

bhakṣīmāhi: s ao. op. of bhaj *share*. píttryasya iva: because Soma
is regarded as a father, cp. 4 b. Sóma rājan: being a single voc.
(rājan is in apposition), Sóma alone is accented (p. 465, 18). prá
ṇas: cp. 4 d. tārīs: cp. 4 d. áhāni: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्यं । नः । स्वस्ति ।
तव स्मसि ब्रत्याऽस्तस्य विद्धि । तव । स्मसि । ब्रत्याः । तस्य । विद्धि ।
अलर्ति दत्तं उत मन्युरिन्दो अलर्ति । दत्तं । उत । मन्युः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुऽकामम् । परा ।
दाः ॥

8 Sóma rājan, mṛláyā naḥ su- *King Soma, be gracious to us*
astí; *for welfare; we are thy devotees:*
táva smasi vratíās: tásya vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
álarti dákṣa utá manyúr, Indo; *according to the desire of our*
mā nõ aryó anukāmam pára *foe.*
dāḥ.

mṛláyā: accented as beginning a sentence after an initial voc.
(p. 467, 19 A c); final vowel metrically lengthened. svastí:
shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this
word though obviously = su + asti is not analysed in the Padapāṭha
(cp. note on i. 1, 9). smasi: 1. pl. pr. of as *be*. tásya: with vid

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álarti*: 3. s. pr. int. of *r go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गात्रेगात्रे निषसत्या नृचक्षाः । गात्रेऽगात्रे । निऽससत्य । नृऽचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hí nas tanúas, Soma, gopá, *Since thou art the protector of*
 gātre-gātre niṣasátthā nṛcákṣāḥ. *our body, O Soma, thou as sur-*
 yát te vayám pramināma vra- *veyor of men hast settled in*
 táni, *every limb. If we infringe thine*
 sá no mṛḷa suṣakhā, deva, vá- *ordinances, then be gracious to us*
 syaḥ. *as our good friend, O god, for*
higher welfare.

tanúas: gen. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-śakhā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सख्या सचेय ऋदूदरेण । सख्या । सचेय ।
 यो मा न रिषेद्वयश्च पीतः । यः । मा । न । रिषेत् । हरिऽअश्च ।
 अयं यः सोमो न्यधायस्ते पीतः ।
 तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 अस्ते इति ।
 तस्मै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

10 rdūdāreṇa sákhiā saceya,
yó mā ná ríṣyed, dhariaśva,
pītāḥ.
ayām yá sómo niádhāyi asmé,
tásmā Índraṃ pratíram emi
áyuh.

*I would associate with the whole-
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.*

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
cp. tvām nas tanvò gopāḥ in 9 a. sákhyā: 99, 2. yó ná ríṣyet:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of
dhā put; this (like prágās in 2 a) is irregularly analysed in the
Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé:
loc. (p. 104); Pragrhya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratíram: acc. inf. of tṛ cross (p. 336, 2 a) governing
the acc. áyus (cp. 11 d). tásmāi: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्या अ॒स्थुर॑नि॒रा अ॒मीवा॑
नि॒र॒त्र॒स॒न्त॒मि॒षी॒ची॒र॒भै॒षुः ।
आ सो॒मी अ॒स्माँ अ॒रु॒ह॒दि॒हा॒या
अ॒ग॒न्म॒ यत्र॑ प्र॒ति॒र॒न्त॒ आ॒युः ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अ॒मीवाः ।
निः । अ॒त्र॒स॒न् । तमि॒षी॒चीः । अ॒भै॒षुः ।
आ । सोमः । अ॒स्मान् । अ॒रु॒ह॒त् । वि
ऽहा॒याः ।

अ॒ग॒न्म॒ । यत्र॑ । प्र॒ति॒र॒न्ते॑ । आ॒युः ॥

11 ápa tyā asthur ánirā, ámivā
nir atrasan, támiṣicīr ábhaiṣuh.
á sómo asmāṃ aruhad víhāyā:
áganma yātra pratiránta áyuh.

*Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. támiṣicīr: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to támis (in támis-rā *darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ábhaisur : s ao. of bhī *fear*. á aru-hat : a ao. of ruh : cp. the English phrase, 'go to the head'. áganma yátra : = 'we have arrived at the point when'. d is identical with i. 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो यः । नः । इन्द्रः । पितरः । हृत्सु । पीतः ।
 ऽमर्त्यो मर्त्या आविवेश । अमर्त्यः । मर्त्यान् । आ ऽविवेश ।
 तस्मै सोमाय हविषा विधेम तस्मै । सोमाय । हविषा । विधेम ।
 मृक्कीके अस्य सुमतौ स्याम ॥ मृक्कीके । अस्य । सु ऽमतौ । स्याम ॥

12 yó na índuḥ, pitaro, hr̥tsú pītó, *The drop drunk in our hearts,*
 ámartio mártiāṃ āvivéśa, *O Fathers, that immortal has*
 tásmāi Sómāya haviṣā vidh- *entered us mortals, to that Soma*
 ema : *we would pay worship with obla-*
 mṛliké asya sumatáu siāma. *tion ; we would abide in his mercy*
and good graces.

pitaraś : the Fathers, often spoken of as Soma-loving (somyá), are called to witness (cp. 13 a). hr̥tsú pītáḥ : cp. 2 a antás ca prāgāḥ and 10 c yāḥ sómo niádhāyi asmé.

१३ त्वं सोम पितृभिः संविदानो त्वम् । सोम । पितृभिः । सम् ऽविदानः ।
 ऽनु द्यावापृथिवी आ ततन्य । अनु । द्यावापृथिवी इति । आ । ततन्य ।
 तस्मै त इन्द्रो हविषा विधेम तस्मै । ते । इन्द्रो इति । हविषा । विधेम ।
 वयं स्याम पतयो रयीणाम् ॥ वयम् । स्याम । पतयः । रयीणाम् ॥

13 tuām, Soma, pitṛbhiḥ samvid- *Thou, O Soma, uniting with the*
 ānó, *Fathers, hast extended thyself over*
 ānu dyāvāpṛthivī ā tatantha. *Heaven and Earth. To thee as*
 tásmāi ta, Indo, haviṣā vidh- *such, O Indu, we would pay*
 ema : *worship with oblation : we would*
 vayām siāma pátayo rayīṇām. *be lords of riches.*

saṃ-vidānās : see x. 14, 4 b. ānu ā tatantha : = hast become famous in. d is identical with iv. 50, 6 d.

४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्पिः ।
 सुवीरासो विदथमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरासः । विदथम् । आ । वदेम ॥

4 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īśata, mótā jálpiḥ. *Let not sleep overpower us, nor idle*
 vayām Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidátham ā vadema. *divine worship.*

trātāro devāḥ : accent, see note on 7 c. ādhi vocatā : 2. pl. ao. ipv. of vac *speak* ; final vowel metrically lengthened ; = *take our part, defend us* (nas, dat.). nidrā : probably for nidrāḥ : see note on svadhā, x. 129, 5 d. īśata : 3. s. sb. Ā. (not inj., which correct, p. 372) ; with gen. nas (202, A a). nidrā and jálpiḥ probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas : with gen. (p. 322 C).

५ त्वं नः सोम विश्वतो वयोधास् त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वःवित् । आ । विश् । नृचक्षाः ।
 त्वं न इन्द्र ऊतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिभिः । स
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऽजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

5 tuām naḥ, Soma, viśváto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvíd. ā viśā nṛcákṣāḥ. *art a finder of light. Do thou, as*

1 pareyivāmsam pravāto mahīr
 ānu,
 bahúbhyaḥ pánthām anupaspaś-
 ānām,
 Vaivasvatám saṁgámanam já-
 nānām,
 Yamám rájānam havíṣā du-
 vasya.

*Him who has passed away along
 the mighty steeps and has spied out
 the path for many, him the son of
 Vivasvant, the assembler of people,
 Yama the king, do thou present
 with oblation.*

a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act. iyivāmsam (89 a) of i go, with párá away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rájā Vaivasvató, yātrāvaródhanam diváh . . tatra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahís: A. pl. f. of máh great. pánthām: 97, 2 a. Vaivasvatám: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamásya mātá, paryuhyámānā mahó jāyá Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṁgámanam: as gathering the dead together in his abode. rájānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गातुं प्रथमो विवेद
 नैषा गव्यूतिरपमर्तवा उ ।
 यत्रा नः पूर्वे पितरः परेयुर
 एना जज्ञानाः पथ्याऽनु स्वाः ॥

यमः । नः । गातुम् । प्रथमः । विवेद् ।
 न । एषा । गव्यूतिः । अपमर्तवै । ऊ इति ।
 यत्र । नः । पूर्वे । पितरः । पराऽईयुः ।
 एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥

2 Yamó no gātúm prathamó vi-
 veda :
 náisā gavyūtir apabhartavá u.
 yātrā naḥ pūrve pitáraḥ pa-
 reyúr,
 ená jajñānáḥ pathiā ānu sváh.

*Yama has first found out the way
 for us : this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to **yátra**. The exact sense of cd is uncertain owing to the doubtful interpretation of **ená** and **jajñānās**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan** *generate*. It might be from **jñā** *know* (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्यमो अङ्गिरोभिर्
बृहस्पतिर्ऋक्भिर्वावृधानः ।
यांस देवा वावृधुर्ये च देवान्
स्वाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कव्यैः । यमः । अङ्गिरः ऽभिः ।
बृहस्पतिः । ऋक् ऽभिः । ववृधानः ।
यान् । च । देवाः । ववृधुः । ये । च ।
देवान् ।
स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

३ Mātalī Kavyáir, Yamó Āngi-ro-
bhir,
Bṛhaspátir Ṛkva**b**hir vāvṛdhā-
nāh,
yāmś ca devā vāvṛdhúr, yé ca
devān,
svāhā anyé, sva**d**háyānyé mad-
anti.

*Mātalī having grown strong with
the Kavyas, Yama with the Āngi-
rases, Bṛhaspati with the Rkvas,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Svāhā, others in the offering to the
dead.*

Mātalī : mentioned only here ; one of seven m. stems in ī (100, 1 b). **Sāyana** thinks this means Indra because that god's charioteer (in later times) is **mātalī** and therefore **mātalī** (N. of **mātalīn**) is 'he who is accompanied by **mātalī**'; but the accent of words in in is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āṅgirasá). Ṛkṡvabhis: another group of ancestors; cp. *sá ṛkṡvātā gaṇéna he* (Brhaspati) *with the singing host* (iv. 50, 5). *vāvṛdhānás*: by means of oblations. *yámś ca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *sváhā anyé*: some, by their association with the gods, rejoice in the call *sváhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. *madanti*: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तुरमा हि सीदा- इमम् । यम् । प्रस्तुरम् । आ । हि । सीद ।
 ङ्गिरोभिः पितृभिः संविदानः । अङ्गिरःभिः । पितृभिः । समविदानः ।
 आ त्वा मन्त्राः कविशस्ता वहन्त्व् आ । त्वा । मन्त्राः । कविशस्ताः । वहन्तु ।
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 *imám, Yama, prastarám á hí* Upon this strewn grass, O Yama,
sída, pray seat thyself, uniting thyself
Āṅgirobhiḥ pitṛbhiḥ samvidā- with the Āṅgirasas, the fathers.
náḥ. Let the spells recited by the seers
á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
enā, rājan, haviṣā mādayasva.

á sída: 2. s. ipv. of *sad sit* w. acc. *hí*: p. 252, 2; cp. p. 467, B. *pitṛbhis*: apposition to *Āṅgirobhis* (cp. 3 a). *samvidānás*: pr. pt. A. of 2. *vid find* according to the root class (158 a a). *kavi-śastās*: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. *enā*: here (cp. 2 d) inst. of *ena* (112 a) agreeing with *haviṣā*; accented because beginning the Pāda (and always as an adv., cp. 2 d). *mādayasva*: with inst., cp. *madanti* in 3 d.

५ अङ्गिरोभिरा गहि यज्ञियेभिर् अङ्गिरःभिः । आ । गहि । यज्ञियेभिः ।
 यम वैरूपैरिह मादयस्व । यम् । वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते
ऽस्मिन्यज्ञे बर्हिष्या निषद्य ॥

विवस्वन्तम् । ऊवे । यः । पिता । ते ।
अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

5 *Āngirobhir ā gahi yajñīyebhir;*
Yāma, Vairūpāir ihā māda-
yasva.
Vīvasvantam huve, yāḥ pitā te,
asmīn yajñē barhīṣi ā niṣādya.

Come hither with the adorable
Āngirases; O Yama, with the sons
of Virūpa do thou here rejoice. I
call Vivasvant who is thy father,
(let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root *ao*. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā*. of *hū* call. *yās*: supply *āsti*. *c* is defective by one syllable (p. 441, 4 B a). *barhīṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad sit*; agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to *Indra*.

६ अङ्गिरसो नः पितरो नवग्वा
अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानाम्
अपि भद्रे सौमनसे स्वाम ॥

अङ्गिरसः । नः । पितरः । नवऽग्वाः ।
अथर्वाणः । भृगवः । सोम्यासः ।
तेषाम् । वयम् । सुऽमतौ । यज्ञियानाम् ।
अपि । भद्रे । सौमनसे । स्वाम ॥

6 *Āngiraso, naḥ pitāro, Nāvagvā,*
Ātharvāṇo, Bhṛgavaḥ, somiā-
saḥ :
tēsām vayām sumatāu yajñī-
yānām
āpi bhadre saumanasē siāma.

The Āngirases, our fathers, the
Navagvas, the Atharvans, the
Bhṛgus, the Soma-loving: we would
abide in the favour, the good graces
of them the adorable ones.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together ; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वभिः	प्र। इहि। प्र। इहि। पथिभिः। पूर्वभिः।
यत्रा नः पूर्वे पितरः परेयुः।	यत्र। नः। पूर्वे। पितरः। पराद्देयुः।
उभा राजाना स्वधया मदन्ता	उभा। राजाना। स्वधया। मदन्ता।
यमं पश्यासि वरुणं च देवम् ॥	यमम्। पश्यासि। वरुणम्। च। देवम् ॥

7 préhi, préhi pathíbhīḥ pūrvī-
bhir,
yātrā naḥ pūrve pitáraḥ pa-
reyúḥ.
ubhā rājānā svadháyā mād-
antā,
Yamám paśyāsi Váruṇam ca
devám.

Go forth, go forth by those
ancient paths on which our fathers
of old have passed away. Thou
shalt see both kings rejoicing in the
offering to the dead, Yama and
Varuṇa the god.

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an Āmreḍita ; in fact only one repeated verbal form is so treated in the RV., viz. píba-píba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj. (p. 116). rājānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadháyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छस्व पितृभिः सं यमेन-	सम्। गच्छस्व। पितृभिः। सम्। यमेन।
ष्टापूतेन परमे व्योमन्।	इष्टापूतेन। परमे। विऽओमन्।
हित्वायावद्यं पुनरस्तमेहि	हित्वाय। अवद्यम्। पुनः। अस्तम्। आ।
सं गच्छस्व तन्वा सुवर्चाः ॥	इहि।
	सम्। गच्छस्व। तन्वा। सुवर्चाः ॥

8 sám gachasva pitṛbhiḥ, sám Yaména,
 iṣṭāpūrténa paramé víoman.
 hitvāyāvadyám púnar ástam éhi :
 sám gachasua tanúā suvárcāḥ.

Unite with the Fathers, unite with Yama, with the reward of thy sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home ; unite with thy body, full of vigour.

iṣṭā-pūrténa : note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé : the abode of Yama and the Fathers is in the highest heaven ; mádhya diváḥ in x. 15, 14. víoman : loc. without i (p. 69). hitvāya : gd., 163, 3. ástam : the home of the Fathers ; cp. 9 b-d. tanvā suvárcāḥ : being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sva is required.

९ अपेत वीत वि च सर्पतातो
 ऽस्मा एतं पितरो लोकमक्रन् ।
 अहोभिरद्भिरक्तुभिर्व्यक्तं
 यमो ददात्यवसानमस्मै ॥

अप । इत । वि । इत । वि । च । सर्पत ।
 अतः ।
 अस्मै । एतम् । पितरः । लोकम् । अक्रन् ।
 अहः ऽभिः । अतः ऽभिः । अक्तुः ऽभिः । वि
 ऽ अक्तम् ।
 यमः । ददाति । अवः ऽसानम् । अस्मै ॥

9 ápeta, víta, ví ca sarpatāto :
 asmá etám pitáro lokám akran.
 áhobhir adbhír aktúbhir ví-
 aktam
 Yamó dadāti avasānam asmai.

Begone, disperse, slink off from here : for him the Fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. víta : for ví ita (see p. 464, 17, 1 a). asmái : accented because emphatic at the beginning of a Pāda, but unaccented at the end of d (cp. p. 452, A c). akran : 3. pl. act. root ao. of kṛ make. áhobhir adbhīḥ : cp. ix. 113, where the joys of the next world are

described, *yātra jyótir ájasraṃ, tásmin mām dhehi amṛte lóke where there is eternal light, in that immortal world place me* (7), and *yātra amúr yahvátir ápas, tátra mām amṛtaṃ kṛdhi where are those swift waters, there make me immortal* (8). *aktúbhis*: nights as alternating with days. *vyàktam*: pp. of *ví + añj* adorn, distinguish.

१० अति द्रव सारमेयौ श्वानौ चतुरक्षौ श्वलौ साधुनां पथा । अथा पितृन्सुविदवाँ उपेहि यमेन ये सधमादं मदन्ति ॥	अति । द्रव । सारमेयौ । श्वानौ । चतुःक्षौ । श्वलौ । साधुनां । पथा । अथ । पितृन् । सुविदवान् । उपे । इहि । यमेन । ये । सधमादम् । मदन्ति ॥
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10 áti drava sārameyáu śvánau, caturakṣáu śabālau sādhnā pathā; áthā pitṛñ suvidātrāñ úpehi, Yaména yé sadhamādam mād- anti.	Run by a good path past the two sons of Saramā, the four-eyed, brindled dogs; then approach the bountiful Fathers who rejoice at the same feast as Yama.
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sārameyáu: in this and the following duals (including 11 a b) the ending *au* is irregularly used; in the old parts of the RV. *ā* is employed before consonants and at the end of a Pāda. *śvánau*: to be read as a trisyllable (cp. 91, 3). *caturakṣáu*: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. *b* is a Jagatī (cp. p. 445, f. n. 7). *áthā*: the second syllable metrically lengthened. *Yaména*: sociative inst. (p. 306, 1). *sadhamādam*: cognate acc. with *mādanti* (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।	यौ । ते । श्वानौ । यम । रक्षितारौ । चतुःक्षौ । पथिरक्षौ इति पथिरक्षौ । नृचक्षसौ ।
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ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अनमीवं च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te śuánau, Yama, rakṣitá- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirákṣī nṛcákṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tábhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastí cāsmā anamivám ca
 dhehi.

yáu : au in this and the following duals for ā, as in 10. nṛcá-
 kṣasau : as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
 enam : the dead man. dehi (2. s. ipv. of dā give) : that they may
 guide him to Yama's abode. dhehi : 2. s. ipv. of dhā put.

१२ उरूणसावसुतृपा उदुम्बलौ उरूणसौ । असुतृपौ । उदुम्बलौ ।
 यमस्य दूतौ चरतो जनाँ अनु । यमस्य । दूतौ । चरतः । जनान् । अनु ।
 तावस्मभ्यं दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमद्येह भद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । भद्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbaláu, Broad-nosed, life-stealing, . . the
 Yamásya dūtáu carato jánāñ two as messengers of Yama wander
 ánu ; among men ; may these two give us
 táv asmábhyam drśáye sūriāya back here to-day auspicious life that
 púnar dātām ásum adyéhá bhad- we may see the sun.
 rām.

urū-ṇasáu : the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-
 scented. asutṛpā u- : on the Sandhi see 22 ; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmá-bhyam*: dat. pl. of *ahám*. *drśáye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao.* of *dā* *give*; as having already marked us for their victims, let them give back our life to-day.

१३ य॒माय॒ सोमं॑ सु॒नुत॒

य॒माय॑ जु॒हुता॑ ह॒विः ।

य॒मं ह॑ य॒ज्ञो ग॑च्छ॒त्य्

अ॒ग्नि॒दू॒तो अ॑र॒क्तः ॥

य॒माय॑ । सोमं॑ । सु॒नुत॒ ।

य॒माय॑ । जु॒हुत॒ । ह॒विः ।

य॒मम् । ह॒ । य॒ज्ञः । ग॒च्छ॒ति॒ ।

अ॒ग्नि॒दू॒तः । अ॑र॒म्भ॒क्तः ॥

13 Yamāya sómam sunuta,

Yamāya juhutā havīḥ ;

Yamám ha yajñó gachati,

Agnídūto áramkṛtaḥ.

*For Yama press the Soma, to
Yama offer the oblation ; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.*

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu* *sacrifice* addressed to those officiating at the sacrifice. *Yamám*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnídūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ य॒माय॑ घृ॒तव॑द्भ॒विर॒

जु॒होत॑ प्र च॑ तिष्ठत ।

स नो॑ दे॒वेषु॑ य॒मद्

दी॒र्घमा॑युः प्र जी॒वसे॑ ॥

य॒माय॑ । घृ॒तव॑त् । ह॒विः ।

जु॒होत॑ । प्र । च॒ । ति॒ष्ठत॒ ।

सः । नः । दे॒वेषु॑ । आ । य॒मत् ।

दी॒र्घम् । आ॒युः । प्र । जी॒वसे॑ ॥

14 Yamāya ghṛtavad dhavír

juhóta, prá ca tiṣṭhata ;

sá no devéṣu á yamad,

dīrghám āyuh prá jīvāse.

*To Yama offer the oblation
abounding in ghee, and step forth ;
may he guide us to the gods that
we may live a long life.*

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devēṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīvāse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजेभ्यः

पूर्वेभ्यः पथिकृद्भ्यः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतन् ।

इदम् । नमः । ऋषिभ्यः । पूर्वजेभ्यः ।

पूर्वेभ्यः । पथिकृत्भ्यः ॥

15 Yamāya mādhumattamaṁ

rājñe havyāṁ juhótana.

idāṁ náma ṛṣibhyaḥ pūrvajé-

bhiah,

pūrvēbhyaḥ pathikṛdbhiah.

To Yama the king offer the most

honied oblation. This obeisance is

for the seers born of old, the ancient

makers of the path.

juhotana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitryāna the road of the Fathers). This stanza is a Brhatī in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).

१६ त्रिकद्रुकेभिः पतति

षट्पूर्वैरेकमिद्वहत् ।

त्रिष्टुब्गायत्री कन्दोसि

सर्वा ता यम आहिता ॥

त्रिऽकद्रुकेभिः । पतति ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

त्रिऽस्तुप् । गा॒य॒त्री । क॒न्दो॒सि ।

स॒र्वा । ता । य॒मे । आ॒हि॒ता ॥

6 *tríkadrukebhiḥ patati.*

śāl urvīr, ékam íd brhát,
triṣṭúb, gāyatrī, chándāṃsi,
sārvā tā Yamá áhitā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrī and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. *tríkadrukebhis*: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. *tríkadrukeṣu apibat sutásya* he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term *tríkadruka* in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. *śāḍ urvīḥ*: this expression is probably equivalent to the three heavens and three earths: cp. *tisró dyāvaḥ níhitā antár asmin, tisró bhūmīr úparāḥ, śāḍvidhānāḥ* the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). *ékam íd brhát*: by this expression is probably meant the universe, otherwise spoken of as *viśvam ékam, idám ékam* &c., the one being contrasted with the six; cp. i. 164, 6, *vī yás tastāmbha śāl imā rájāṃsi . . kim ápi svid ékam?* who propped asunder these six spaces; what pray is the one? *triṣṭúbh, gāyatrī*: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛgu and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitryāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांस	उत् । ईरताम् । अवरि । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । ये । ईयुः । अवृकाः । ऋतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd īratām āvara, ūt pārāsa,
 ūn madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 āsum yā īyūr avṛkā ṛtajñās,
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise ; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd īratām : note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitrs dwelling in the three divisions of the world, earth, air, heaven (cp. yé pá^rthive rájasi in 2 c ; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sāyaṇa thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended ; but degrees of age are expressly mentioned in 2 b by pūrvāsas and úparāsas. ásum : life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur : 3. pl. pf. act. of i go.

२ इदं पितृभ्यो नमो अस्त्वद्य	इदम् । पितृभ्यः । नमः । अस्तु । अद्य ।
ये पूर्वांसो य उपरास ईयुः ।	ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्या निषत्ता	ये । पार्थिवे । रजसि । आ । निःसत्ताः ।
ये वा नूनं सुवृजनां सु विबु ॥	ये । वा । नूनम् । सुवृजनां सु । विबु ॥

2 idám pitṛbhyo námō astu adyá,	<i>Let this obeisance be made to-day</i>
yé pūrvāso, yá úparāsa iyúh ;	<i>to the Fathers who have departed</i>
yé pá ^r thive rájasi á niṣattā,	<i>earlier and later, who have seated</i>
yé vā nūnám suvrjánāsu vikṣú.	<i>themselves in the terrestrial air</i>
	<i>or who are now in settlements with</i>
	<i>fair abodes.</i>

pūrvāsas : in x. 14, 2. 7 the prn. form pūrve is used (see 120, 2). iyur : in x. 14, 2. 7 the more distinctive cd. pareyūr appears. á niṣattās (pp. of sad sit, cp. 67 a, b ; cp. á niṣádya in x. 14, 5). pá^rthive rájasi : in the atmospheric region above the earth ; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvrjánāsu vikṣú : cp. the frequent mānuṣīṣu vikṣú *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृन्सुविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य
भजन्त पितृस्त इहागमिष्ठाः ॥

आ । अहम् । पितृन् । सुऽविदत्रान् ।
अवित्सि ।
नपातम् । च । विऽक्रमणम् । च । वि-
ष्णोः ।
बर्हिऽसदः । ये । स्वधया । सुतस्य ।
भजन्त । पितृः । ते । इह । आऽगमिष्ठाः ॥

3 āhām pitṛñ suvidātrāṃ avitsi,
nāpātaṃ ca vikramaṇaṃ ca
Viṣṇoḥ :
barhiṣádo yé svadháyā sutásya
bhájanta pitvás, tá ihágami-
ṣṭhāḥ.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

ā-avitsi (1. s. *Ā. s. ao. of 2. vid find*); = I have induced to come to this offering. *nāpātaṃ* : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitara are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with *nāpātaṃ*) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = *sáhaso nāpātaṃ* (Agni is called *nāptre sáhasvate* in viii. 102, 7) = *sáhasaḥ sūnūm son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) *sūno son alone* is used in an Agni hymn; and below (9 c) Agni is invoked to come with the Fathers: *āgne yāhi suvidātrebhiḥ pitṛbhiḥ*. There is here also a good example of the fanciful interpretations of Sāyaṇa: *Viṣṇor* (= *yajñasya*) *nāpātaṃ* (= *vināśābhāvam*) *the non-destruction of the sacrifice*. *vikramaṇaṃ*: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). *bhájanta*: 3. pl. inj. *Ā. of bhaj share*, with partitive gen. (202 A e). *pitvás*: gen. of *pitú* (p. 81). *ā-gamiṣṭhās*: accent, p. 453, 9 A b.

- ४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊतो । अर्वाक् ।
 इमा वो हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।
 त आ गतावसा शंतमेना- ते । आ । गत । अवसा । शमः शंतमेन ।
 या नः शं योररपो दधात ॥ अथ । नः । शम् । योः । अरपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakṛmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*
 āthā naḥ śām yór arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūti (p. 81, f. n. 4). arvāk: hither; the vb. ā gata come is easily to be supplied from c. cakṛmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: as such, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

- ५ उपहृताः पितरः सोम्यासौ उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्त् तै । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्त्स्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

- 5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū call. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru hear.

६ आ॒च्या॒ जा॒नुं दक्षि॑ण॒तो नि॒षद्ये॒-
मं य॒ज्ञम॒भि गृ॑णी॒त वि॒श्वे ।
मा हिं॑सि॒ष्ट पि॒तरः॒ केन॑ चि॒न्नो
यद्व॒ आगः॑ पु॒रुष॒ता करा॑म ॥

आ॒ऽअ॒च्य । जा॒नु । दक्षि॑ण॒तः । नि॒ऽस॒द्य ।
इ॒मम् । य॒ज्ञम् । अ॒भि । गृ॑णी॒त । वि॒श्वे ।
मा । हिं॑सि॒ष्ट । पि॒तरः॒ । केन॑ चि॒त् । नः॒ ।
यत् । वः॒ । आ॒गः । पु॒रुष॒ता । करा॑म ॥

6 ácyā jānu, dakṣiṇatō niṣādya,
imāṃ yajñāṃ abhī grṇīta viśve;
mā himsiṣṭa, pitarah, kēna cin
no,
yād va āgaḥ puruṣātā kārāma.

*Bending the knee, sitting down
to the south do ye all greet favour-
ably this sacrifice; injure us not,
O Fathers, by reason of any sin
that we may have committed against
you through human frailty.*

ā-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: to the right (of the védi altar), that is, to the south, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. iṣ ao. of hims injure. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसी॑नासो अ॒रु॒णीना॑मु॒पस्थे॑
र॒यिं ध॑त्त॒ दा॒शुषे॑ म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ पि॒तर॒स्तस्य॑ व॒स्वः
प्र य॑क॒त त इ॒होर्जं॑ द॒धात॑ ॥

आसी॑नासः । अ॒रु॒णीना॑म् । उ॒प॒ऽस्थे॑ ।
र॒यिम् । ध॑त्त॒ । दा॒शुषे॑ । म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ । पि॒तरः॒ । तस्य॑ । व॒स्वः ।
प्र । य॒क॒त । ते । इ॒ह । उ॒र्जम् । द॒धा॒त ॥

7 āsīnāso aruṇīnām upāsthe
rayim dhatta dāśuṣe mārtyāya.

*Sitting in the lap of the ruddy
(dawns) bestow wealth on the wor-*

putrēbhiaḥ, pitaras, tāsya vás-
vaḥ
prā yachata; tā ihórjaṃ da-
dhāta.

*shipping mortal. To your sons, O
Fathers, present a share of those
riches; so do ye here bestow
strength.*

āsīnāsas: irr. pr. pt. Ā. of ās sit: 158 a. aruṇīnām: aruṇā
ruddy is the colour of dawn, and the f. of this adj. sometimes
appears as an epithet of the dawns; that these are here meant is also
indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to
awake or arise uśāsām upāsthāt *from the lap of the dawns.* dhatta
and dadhāta: here both the regular and the irr. ipv. of dhā are used
(cp. note on 4 d). tāsya vásvaḥ: referring to rayīm in b; on the
form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासौ
ऽनुहिरि सोमपीथं वसिष्ठाः ।
तेभिर्मयमः संरराणो हवींष्य
उशन्नशङ्भिः प्रतिकाममत्तु ॥

ये । नः । पूर्वे । पितरः । सोम्यासः ।
अनुऽहिरि । सोमऽपीथम् । वसिष्ठाः ।
तेभिः । यमः । समऽरराणः । हवींषि ।
उशन् । उशत्ऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitāraḥ somiāso,
anūhiré somapīthāṃ Vasiṣṭhāḥ,
tēbhir Yamāḥ samrarāṇó hav-
īṃṣi,
uśānn uśādbhiḥ, pratikāmām
attu.

*Those forefathers of ours, the
Soma-loving, the Vasiṣṭhas, who
fare after him to the Soma-
draught, with them let Yama,
sharing their gifts, eat the obla-
tions at pleasure, he the eager with
them the eager.*

anu-ūhiré: the derivation and meaning are somewhat doubtful;
most probably pf. of vah *drive*, in this case meaning *who have driven
after Yama to the Soma-draught*; it may possibly come from ūh *con-
sider*, then meaning *who have been considered worthy of the Soma-
draught.* Vasiṣṭhās: as one of the groups of ancient seers. sam-
rarāṇās (pf. pt. Ā. of rā *give*): sharing with them their gifts to their
descendants (cp. 7 b c).

९ ये तातृषुदेवत्रा जहमाना
होत्राविद्ः सोमं तष्टासो अर्कैः ।

ये । ततृषुः । देवऽत्रा । जहमानाः ।
होत्राऽविद्ः । सोमंऽतष्टासः । अर्कैः ।

आग्ने याहि सुविदत्रेभिर्वाङ्
सत्यैः कथैः पितृभिर्घर्मसद्भिः ॥

आ । अग्ने । याहि । सुविदत्रेभिः ।
अर्वाङ् ।

सत्यैः । कथैः । पितृभिः । घर्मसत्भिः ॥

- 9 yé tātrṣúr devatrā jéhamānā, Who, gasping, have thirsted
hotrāvidahstómataṣṭāsō arkáihḥ among the gods, knowing oblations,
ágne yāhi suvidátrebhīr arvān having praise fashioned for them
satyáih kavyáih pitṛbhīr ghar- with songs : with them the bountiful
masádbhiḥ. Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātrṣúr : pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matí = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭá-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis : to be taken with the preceding word = *by means of songs*. arvān : 93 b. kavyáis : this word occurs in only two other passages, the original meaning apparently being = *kaví wise* (cp. kavyá-tā *wisdom*) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmaśadbhis : probably in heaven ; cp. x. 16, 10, sá gharmaś invāt paramé sadhásthe : *may he (Agni) further the gharma in the highest abode* ; this word as well as jéhamānās may be intended to contrast with tātrṣúr ; cp. vii. 103, 9.

90 ये सत्यासो हविरदो हविष्पा
इन्द्रेण देवैः सरथं दधानाः ।
आग्ने याहि सहस्रं देववन्दैः
परैः पूर्वैः पितृभिर्घर्मसद्भिः ॥

ये । सत्यासः । हविः अदः । हविः उपाः ।
इन्द्रेण । देवैः । सरथम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देववन्दैः ।
परैः । पूर्वैः । पितृभिः । घर्मसत्भिः ॥

10 yé satyáso havirádo haviṣpá
Índreṇa deváiḥ sarátham dá-
dhānāḥ,
ágne yāhi sahásram devavan-
dáiḥ
páraiḥ pūrvaiḥ pitṛbhir gharma-
sádbhiḥ.

*They who are true, eating the
oblation, drinking the oblation,
having the same car with Indra
and the gods, with those thousand
god-praising remote forefathers that
sit at the heating vessel, come, O
Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. Ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer ávara*, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, párāṇi pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

११ अग्निष्वात्ताः पितर एह गच्छत
सदःसदः सदत सुप्रणीतयः ।
अत्ता हवींषि प्रयतानि बर्हिष्य
अथा रयिं सर्ववीरं दधातन ॥

अग्निऽस्वात्ताः । पितरः । आ । इह । गच्छत ।
सदःसदः । सदत । सुऽप्रणीतयः ।
अत्त । हवींषि । प्रयतानि । बर्हिषि ।
अथ । रयिम् । सर्वऽवीरम् । दधातन ॥

11 Agniṣvāttāḥ pitara, éhá ga-
chata;
sadaḥ-sadaḥ sadata, supraṇī-
tayaḥ;
attá havīmṣi práyatāni barhiṣi;
áthā rayim sáravīram dadhā-
tana.

*Ye Fathers that have been de-
voured by fire come hither; sit you
down each on his seat, ye that have
good guidance; eat the oblations
proffered on the strew; then bestow
wealth accompanied entirely by
strong sons.*

Āgni-ṣvāttās : with the voc. accent on the first syllable ; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās** : pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ** : itv. cd. (p. 282 a ; p. 454, 10 a), governed by **sadata**. **sadata** : 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇīṭayas** : *having good guidance, well led, coming in good order* ; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, áthā** : final a metrically lengthened. **prá-yatāni** : pp. of **yam**. **dadhātana** : irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्ने ईक्षितो जातवेदो

त्वम् । अग्ने । ईक्षितः । जातवेदः ।

ऽवाङ्ढव्यानि सुरभीणि कृत्वी ।

अवाङ् । हव्यानि । सुरभीणि । कृत्वी ।

प्रादाः पितृभ्यः स्वधया ते अन्नं

प्र । अदाः । पितृभ्यः । स्वधया । ते ।

अद्धि त्वं देव प्रयता हवीषि ॥

अन्नं ।

अद्धि । त्वम् । देव । प्रयता । हवीषि ॥

12 tuām, Āgna, īlitó, jātavedo,
ávāḍ dhavyāni surabhīṇi kṛtvī.
prādāḥ pitṛbhyah ; svadhāyā te
akṣann ;
addhī tvām, deva, prāyatā hav-
īṃṣi.

*Thou, O Āgni, having been im-
plored, O Jātavedas, hast conveyed
the oblations, having made them
fragrant. Thou hast presented
them to the Fathers ; with the
funeral offering they have eaten
them ; do thou, O god, eat the
oblations proffered.*

īlitās : by us. **jāta-vedas** : a very frequent and exclusive epithet of **Āgni** ; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **vīśvā veda jānimā jātāvedāḥ** *Jātavedas knows all creations* (vi. 15, 13) ; this is also the explanation of **Sāyaṇa** here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **ávāḥ** : 2. s. s ao. of **vah** *carry* (144, 5). **dhavyāni** : for **havyāni** (54). **kṛtvī** : gd. of **kṛ** (163, 1). **adās** : 2. s. root ao. of **dā** (148, 1 a). **akṣan** : 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhī** : 2. s. ipv. of **ad** *eat*.

ये चेह पितरो ये च नेह	ये । च । इह । पितरः । ये । च । न । इह ।
यांश्च विद्म याँ उ च न प्रविद्म ।	यान् । च । विद्म । यान् । ऊँ इति । च । न ।
त्वं वेत्य यति ते जातवेदः	प्रऽविद्म ।
स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥	त्वम् । वेत्य । यति । ते । जातऽवेदः ।
	स्वधाभिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

yé ca ihá pitáro yé ca néhá, yámś ca vidmá yām̐ u ca ná pravidmá, tuám vettha yáti té, jātavedaḥ; svadhābhir yajñām sūkṛtam juṣasva.	<i>Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Jātavedas ; enjoy the sacri- fice well prepared with funeral offerings.</i>
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yé ca : supply *sánti*. vidmá 1. pl. pf. of vid *know* (p. 154, 3) ; the 1. pl. pr. is vidmās. yámś ca : Sandhi, 40 a. yām̐ u : 39, and p. 25, f. n. 2. pra-vidmá : *know exactly*. vettha : 2. s. pf. of vid *know* (p. 154, 3). yáti : cp. 118 a. té : supply *sánti*.

ये अग्निदग्धा ये अनग्निदग्धा	ये । अग्निऽदग्धाः । ये । अनग्निऽदग्धाः ।
मध्ये दिवः स्वधया मादयन्ते ।	मध्ये । दिवः । स्वधया । मादयन्ते ।
तेभिः स्वराळमुनीतिमेतां	तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
यथावशं तन्वं कल्पयस्व ॥	यथाऽवशम् । तन्वम् । कल्पयस्व ॥

yé Agnidagdhā yé ānagni- dagdhā, mādhye divāḥ svadhāyā mādā- yante, tébhiḥ suarāḥ āsunītim etām yathāvaśam tanūam kalpa- yasva.	<i>Those who, burnt with fire and not burnt with fire, are exhilarated by the funeral offering in the midst of heaven, as sovereign ruler do thou with them fit his body accord- ing to thy power for this spirit- guidance.</i>
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yé ānagnidagdhāḥ : that is, buried. mādhye divāḥ : note that the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: *the body* of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eśāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvò, jātavedas, tábhir vahainam sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *ásunītim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the *spirit* (*ásu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new *body* (*tanū*); cp. x. 14, 8 cd: *ástam ehi; sám gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sám gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣás*) consisted of the nuts of a large tree called *vibhídaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: *Tristubh*; 7. *Jagatī*.

१ प्रविपा मा बृहतो मादयन्ति
प्रवातेजा इरिणे वर्वृतानाः ।

प्रविपाः । मा । बृहतः । मादयन्ति ।
प्रवातेजाः । इरिणे । वर्वृतानाः ।

सोमस्यैव मौजवतस्य भूतो सोमस्यऽइव । मौजऽवतस्य । भूतः ।
विभीदको जागृविर्मह्यमच्छान् ॥ विऽभीदकः । जागृविः । मह्यम् । अच्छान् ॥

prāvepā mā brható mādayanti The dangling ones, born in a
pravātejā íriṇe várṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhídako jágrvir máhyam the Soma from Mūjavant, the en-
achān. livening Vibhídaka has pleased me.

várṛtānās : int. pt. of ṛt turn. Maujavatásya : coming from
Mount Mūjavant as the best. achān : 3. s. s ao. of chand (p. 164, 5).
Verbs meaning to please take the dat. (p. 311 h).

न मा मिमैथ न जिहीळ एषा न । मा । मिमैथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अक्षस्याहमेकपरस्य हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अक्षस्य । अहम् । एकऽपरस्य । हेतोः ।
अनुऽव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīḷa eṣā : She does not scold me, she is
śivā sākhibhya utá máhyam not angry : she was kind to friends
āsīt. and to me. For the sake of a die
akṣāsyāhām ekaparásya hetór too high by one I have driven away
ānuvratām āpa jāyām arodham. a devoted wife.

mimetha : pf. of mith dispute. jihīḷa : pf. of hīḍ be angry (ep.
p. 3, f. n. 2). sākhibhyas : dat. (p. 313, 3). ekaparásya : accord-
ing to the accent this is a Tp. adj., exceeding by one, alluding to an
unlucky throw (called kali) in which when the number of dice
thrown is divided by four one remains over (while in the best throw,
the kṛta, nothing remains over). āpa arodham : root ao. of rudh
obstruct. The meaning of the stanza is : 'rejecting the kindly advice
of my wife, I gambled and lost'.

३ द्वेष्टि श्वश्रूरप जाया रुणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्डितारम् । न । नाथितः । विन्दते । मर्डितारम् ।
 अश्वस्यैव जरतो वस्यस्य अश्वस्यैव । जरतः । वस्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvéṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me; my*
 naddhi; *wife drives me away: the man in*
 ná nāthitó vindate mardītā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 áśvasyeva jārato vásniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhó- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. áśvasyaiva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृधद्देने वाज्यवत्तः । यस्य । अगृधत् । वेदने । वाजी । अत्तः ।
 पिता माता भ्रातर एनमाहुर् पिता । माता । भ्रातरः । एनम् । आहुः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyāṃ pári mṛśanti asya, *Others embrace the wife of him*
 yásyāgrdhad védane vājī akṣāḥ. *for whose possessions the victorious*
 pitā mātā bhrátara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, náyatā baddhām *brothers say of him, 'we know him*
 etám'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

यदादीध्ये न दविषाण्येभिः यत् । आदीध्ये । न । दविषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्भ्यः । अव । हीये । सखिभ्यः ।
 न्युप्ताश्च बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम । अक्रत ।
 एमीदेषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । जारिणीऽइव ॥

yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hīye sākhi-bhyah',
 niuptās ca babhrāvo vācam ākrataṁ,
 émīd eṣām niṣkṛtām jārīṇīva. When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

ā-dīdhye: 1. s. pr. \bar{A} . of dhī think. daviṣāṇi: iṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv spit). ebhis: with the friends. āva hīye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 3. pl. \bar{A} . root ao. of kr, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam akrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi íd: I go at once (p. 218). eṣām: of the dice.

सभामिति कितवः पुक्कमानो सभाम् । एति । कितवः । पुक्कमानः ।
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासो अस्य वि तिरन्ति कामं अचासः । अस्य । वि । तिरन्ति । कामम् ।
 प्रतिदीव्ने दधत् आ कृतानि ॥ प्रतिदीव्ने । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchá-
māno,

jeṣyāmīti, tanuā śūsujānaḥ.
akṣāsō asya ví tiranti kāmam,
pratidīvne dádḥata ā kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2 b. śūsujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अ॒बा॒स इ॒दं॒कु॒शि॒नो॒ नितो॒दि॒नो॒
नि॒कृ॒त्वा॒न॒स्त॒प॒ना॒स्ताप॒यि॒ष्ण॒वः ।
कु॒मा॒र॒दे॒ष्णा ज॒य॒तः पु॒न॒र्ह॒णो॒
म॒ध्वा संपृ॒क्ताः कि॒त॒व॒स्य॒ ब॒र्ह॒णा ॥

अ॒बा॒सः । इ॒त् । अ॒कु॒शि॒नः । नि॒ऽतो॒दि॒नः ।
नि॒ऽकृ॒त्वा॒नः । त॒प॒नाः । ता॒प॒यि॒ष्ण॒वः ।
कु॒मा॒र॒दे॒ष्णाः । ज॒य॒तः । पु॒न॒ऽह॒नः ।
म॒ध्वा । स॒म॒पृ॒क्ताः । कि॒त॒व॒स्य॒ । ब॒र्ह॒णा ॥

7 akṣāsa íd ankuśino nitodíno,
nikṛtvānas tāpanās tāpayiṣṇá-
vaḥ;
kumārādeṣṇā, jáyataḥ punar-
hāno,
mādhvā sāmprktāḥ kitavāsya
barhānā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumārā-deṣṇās: giving gifts and then taking them back like children. punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-prktās: pp. of prc mix. barhānā: inst. s. (p. 77); with objective gen. (p. 320).

त्रिपञ्चाशः क्रीळति व्रात एषां चिऽपञ्चाशः । क्रीळति । व्रातः । एषाम् ।
 देव इव सविता सत्यधर्मा । देवऽइव । सविता । सत्यधर्मा ।
 उग्रस्य चिन्मन्यवे ना नमन्ते उग्रस्य । चित् । मन्यवे । न । नमन्ते ।
 राजा चिदेभ्यो नम इच्छणीति ॥ राजा । चित् । एभ्यः । नमः । इत् ।
 छणीति ॥

tripañcāśāḥ kṛīḷati vrāta eṣāṃ, Their host of three fifties plays
 devā iva Savitā satyādharmā : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśās : the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. **devā iva Savitā** : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). **nā** : the only example in the RV. of the metrical lengthening of **nā**. **namante**, **nāmas** : with dat. (p. 311, k and 312, 2 a).

नीचा वर्तन्त उपरि स्फुरन्त्य नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
 अहस्तासो हस्तवन्तं सहन्ते । अहस्तासः । हस्तवन्तम् । सहन्ते ।
 दिव्या अङ्गारा इरिणे न्युप्ताः दिव्याः । अङ्गाराः । इरिणे । निऽउप्ताः ।
 शीताः सन्तो हृदयं निर्दहन्ति ॥ शीताः । सन्तः । हृदयम् । निः । दहन्ति ॥

nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahastāso hāstavantaṃ sahante. ward. Though without hands, they
 divyā āṅgārā iriṇe nyūptāḥ, overcome him that has hands.
 śītāḥ sānto, hṛdayaṃ nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsaḥ*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nir dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsya eté 'ṅgārā yád akṣāḥ the gaming-board is fire, the dice are its coals*.

१० जा॒या त॑प्यते कित॒वस्य॑ ही॒ना । जा॒या । त॑प्यते । कित॒वस्य॑ । ही॒ना ।
मा॒ता पु॒त्रस्य॑ चर॑तः क्व॒ स्वि॒त् । मा॒ता । पु॒त्रस्य॑ । चर॑तः । क्व॒ । स्वि॒त् ।
ऋ॒णा॒वा बिभ्य॑द॒नमि॒क्ष्मानो॑ ऋ॒णा॒वा । बिभ्य॑त् । ध॒नम् । इ॒क्ष्मानः॑ ।
ऽन्ये॒षाम॒स्तुप॑ न॒क्तमेति॑ ॥ अ॒न्येषा॑म् । अ॒स्तम् । उ॒प । न॒क्तम् । ए॒ति ॥

10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler
mātā putrāsya carataḥ kva svit. is grieved, the mother (too) of the
ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.
māno, Indebted, fearing, desiring money
anyeṣām āstam ūpa naktam eti. he approaches at night the house of
others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final a before v (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *naktam*: see 178, 2; 195 A 5 a.

११ स्त्रियं॑ दृ॒ष्ट्वाय॑ कित॒वं त॑तापा- स्त्रिय॑म् । दृ॒ष्ट्वाय॑ । कित॒वम् । त॑ता॒प ।
न्ये॒षां जा॒यां सु॒कृतं॑ च योनि॑म् । अ॒न्येषा॑म् । जा॒याम् । सु॒कृतम् । च॒ । यो-
पूर्वा॑ह्नि अ॒श्वान्यु॑जे हि ब॒भून् निर्म॑म् ।
सो अ॒ग्नेर॑न्ते वृष॒लः प॑पाद ॥ पूर्वा॑ह्नि । अ॒श्वान् । यु॒युजे॑ । हि । ब॒भून् ।
सः । अ॒ग्नेः । अ॒न्ते । वृष॒लः । प॑पा॒द् ॥

11 strīyaṃ drṣṭvāya kitavām ta- It pains the gambler when he
tāpa, sees a woman, the wife of others,
anyeṣām jāyām, sūkṛtam ca and their well-ordered home. Since
yōnim. he yokes the brown horses in the

pūrvāhṇě áśvān yuyujé hí ba- morning, he falls down (in the
bhrūn, evening) near the fire, a beggar.
só agnér ánte vṛṣaláh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dr̥ṣṭvāya: gd. of dr̥ś see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

२ यो वः सेनानीर्महतो गणस्य यः । वः । सेनाऽनीः । महतः । गणस्य ।
राजा व्रातस्य प्रथमो बभूव । राजा । व्रातस्य । प्रथमः । बभूव ।
तस्मै कृणोमि न धनां रुणध्मि तस्मै । कृणोमि । न । धनां । रुणध्मि ।
दशाहं प्राचीस्तदृतं वदामि ॥ दश । अहम् । प्राचीः । तत् । अतम् ।
वदामि ॥

2 yó vaḥ senānīr maható gaṇásya, To him who as the general of
rājā vrátasya prathamó ba- your great throng, as king has
bhūva, become the first of your host, I
tāsmāi kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dásāhām prācīḥ, 'tád ṛtām va- I say'.
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dáśa kṛṇomi prācīḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīḥ: A. pl. f. of prāñc, used predicatively (198, 1). tāsmāi: dat. of advantage (200 B 1). ná dhanā

runadhmi: that is, 'I have no money left for you;' these words in sense come after *prácīs*, expressing what is implied by that gesture. *rtám*: predicative, *I say this as true* (198, 1).

१३ अ॒ज्ञैर्मा दी॒व्यः कृ॒षिमि॒त्कृष॒स्व
वि॒त्ते र॑म॒स्व ब॒हु म॒न्य॑मानः ।
तत्र॒ गावः॑ कि॒तव॒ तत्र॑ जा॒या
तन्मे॒ वि च॑ष्टे स॒वि॒ताय॒मर्यः॑ ॥
अ॒ज्ञैः । मा । दी॒व्यः । कृ॒षिम् । इ॒त् । कृष॒स्व ।
वि॒त्ते । र॒म॒स्व । ब॒हु । म॒न्य॑मानः ।
तत्र॑ । गावः॑ । कि॒तव॒ । तत्र॑ । जा॒या ।
तत् । मे । वि । च॒ष्टे । स॒वि॒ता । अ॒यम् ।
अ॒र्यः ॥

13 akṣáir mā dīvyah; kṛśim it
kṛśasva;
vitté ramasva, bahú mánya-
mānah;
táttra gāvaḥ, kitava, táttra jāyā:
tán me ví caṣṭe Savitāyám
aryáh.

'Play not with dice; ply thy
tillage; rejoice in thy property,
thinking much of it; there are thy
cattle, O gambler, there thy wife':
this Savitr here, the noble, reveals
to me.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. *dīvyas*: 2. s. inj. of *div* *play* with *mā* (p. 240). *ra-*
masva: with loc. (204, 1 a). *táttra*: cattle and wife can be regained
by acquiring wealth. *caṣṭe*: 3. s. pr. of *cakṣ*. *me*: dat. (200 A c).
ayám: as actually present. *aryás*: *noble*, as upholder of moral law.

१४ मि॒त्रं कृ॒णु॒ध्वं ख॒लु मृ॒ळता॑ नो
मा॒ नो॒ घो॒रेण॑ च॒रता॑भि धृ॒ष्णु ।
नि वो॒ नु म॒न्युर्वि॑शता॒मरा॑तिर्
अ॒न्यो ब॑भू॒णां प्र॑सि॒तौ न्व॑सु ॥
मि॒त्रम् । कृ॒णु॒ध्वम् । ख॒लु । मृ॒ळत॑ । नः ।
मा । नः । घो॒रेण॑ । च॒रत॑ । अ॒भि । धृ॒ष्णु ।
नि । वः । नु । म॒न्युः । वि॑श॒ता॒म् ।
अ॒रा॑तिः ।
अ॒न्यः । ब॑भू॒णाम् । प्र॑सि॒तौ । नु । अ॒सु ॥

14 mitráṁ kṛṇudhvaṁ khálu, mṛ-
látā no.
mā no ghoréṇa caratābhī dhr-
ṣṇú.

Pray make friendship, be gracious
to us. Do not forcibly bewitch us
with magic power. Let your wrath,
your enmity now come to rest. Let

ní vo nú manyúr viśatām, *another now be in the toils of the*
 árātir. *brown ones.*

anyó babhrūṇām prásitau nú
 astu.

mṛlátā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata_{abhi}: with prp. following the vb. (p. 468, 20 A). dhr̥ṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known **Puruṣa-sūkta** or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named **Puruṣa**. The act of creation is here treated as a sacrifice in which **Puruṣa** is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the **Rigveda**. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the **Rigveda**, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: **Anuṣṭubh**; 16 **Triṣṭubh**.

१ सहस्रशीर्षा पुरुषः	सहस्रऽशीर्षा । पुरुषः ।
सहस्राक्षः सहस्रपात् ।	सहस्रऽअक्षः । सहस्रऽपात् ।
स भूमिं विश्वतो वृत्वा-	सः । भूमिम् । विश्वतः । वृत्वा ।
त्यतिष्ठद्दशङ्गुलम् ॥	अति । अतिष्ठत् । दशऽअङ्गुलम् ॥

1 sahasraśīrṣā Pūruṣaḥ,
 sahasrākṣāḥ, sahasrapāt.
 sā bhūmim viśvāto vṛtvā,
 āty atiṣṭhad daśāṅgulām.

*Thousand-headed was Puruṣa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

sahásraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣás: of the very numerous Bv. eds. formed with sahasra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgu-lám: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand.

२ पुरुष एवेदं सर्वं

यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्थेऽनो

यदन्नेनातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।

यत् । भूतम् । यत् । च । भव्यम् ।

उत । अमृतत्वस्थः । ईशानः ।

यत् । अन्नम् । अतिरोहति ॥

2 Pūruṣa evédam sárvaṃ
yád bhūtám yác ca bháviam.
utámṛtatvásyésāno,
yád ānnenātiróhati.

*Puruṣa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricyata in 5 c indicates that Pūruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who* (the gods) *grow up by* (sacrificial) *food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-

तो ज्यायांश्च पुरुषः ।

पादोऽस्य विश्वा भूतानि

त्रिपादस्यामृतं दिवि ॥

एतावान् । अस्य । महिमा ।

अतः । ज्यायान् । च । पुरुषः ।

पादः । अस्य । विश्वा । भूतानि ।

त्रिपात् । अस्य । अमृतम् । दिवि ॥

3 etāvān asya mahimā,
áto jyāyāms ca Pūruṣaḥ.

*Such is his greatness, and more
than that is Pūruṣa. A fourth of*

pādo 'sya víśvā bhūtāni;
tripād asyāmṛtam diví.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrán ā), is a sign of lateness, this being the regular post Vedic Sandhi (39). átas : equivalent to an ab. after the cpv. (201, 3). jyáyāms ca : on the Sandhi, see 40 a. Púruṣas : a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam : equivalent to amṛtatvá.

४ त्रिपादूर्ध्व उदैत्पुरुषः
पादोऽस्येहामवत्पुनः ।
ततो विष्वङ्क्वामत्
साशनानशने अभि ॥

त्रिऽपात् । ऊर्ध्वः । उत् । ऐत् । पुरुषः ।
पादः । अस्य । इह । अमवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Púruṣaḥ;
pādo 'syehābhavat pūnaḥ.
tāto víṣvañ ví akrāmat
sāśanānaśané abhí.

With three quarters Puruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihá : in this world. pūnar : that is, from his original form. tátas : from the earthly quarter. ví akrāmat abhí : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराज्जायत
विराजो अधि पुरुषः ।
स जातो अत्यरिच्यत
पश्चाद्भूमिमथो पुरः ॥

तस्मात् । विऽराट् । अजायत् ।
विऽराजः । अधि । पुरुषः ।
सः । जातः । अति । अरिच्यत् ।
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásrnād Virāḷ ajāyata,
Virāḷō ādhi Pūruṣaḥ.
sā jātó áty aricyata
paścād bhūmim átho purāḥ.

*From him Virāḷ was born, from
Virāḷ Puruṣa. When born he
reached beyond the earth behind
and also before.*

tásrnād : from the undeveloped quarter of Puruṣa. Virāḷ : as intermediate between the primaeval Puruṣa and the evolved Puruṣa ; ep. x. 72, 4 : Áditer Dákṣo ajāyata, Dákṣād u Áditiḥ pári *from Aditi Dakṣa was born, and from Dakṣa Aditi.* On the Sandhi, see p. 3, n. 2. With e d ep. 1 c d. átho : 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमर्तन्वत ।
वसन्तो अस्यासीदाज्यं
ग्रीष्म इध्मः शरद्विः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अर्तन्वत ।
वसन्तः । अस्य । आसीत् । आज्यम् ।
ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yát Pūruṣeṇa havíṣā
devā yajñám átanvata,
vasantó asyāsíd ājyam,
grīṣmā idhmāḥ, śarád dhaviḥ.

*When the gods performed a sacri-
fice with Puruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.*

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. átanvata : 3. pl. ipf. A. of *tan stretch* ; this vb. is often used figuratively in the sense of *to extend* the web of sacrifice = to carry out, perform. dhavis : 54.

७ तं यज्ञं बर्हिषि प्रौचन्
पुरुषं जातमग्रतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । प्रौचन् ।
पुरुषम् । जातम् । अग्रतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tām yajñám barhiṣi práuḥṣan
Pūruṣam jātám agratāḥ :

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

téna devā ayajanta,
sādhyā řsayas ca yé.

on the strew : with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratás : the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan : 3. pl. ipf. of 1. ukṣ sprinkle. ayajanta : = yajñám átanvata in 6 b. Sādhyās : an old class of divine beings (here probably in apposition to devās), cp. 16 d. řsayas ca yé : and those who were seers, a frequent periphrastic use of the rel. = simply řsayas.

तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

सम्भृतम् । पृषत्तु आज्यम् ।

पशून्तांश्चक्रे वायव्यान्

पशून् । तान् । चक्रे । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

3 tásmād yajñát sarvahútaḥ
sámbhṛtaṁ pṛsadājiám :
paśún táms cakre vāyavyān,
āraṇyān, grāmiās ca yé.

From that sacrifice completely
offered was collected the clotted
butter : he made that the beasts of
the air, of the forest, and those
of the village.

tásmād : ab. of the source (201 A 1). sámbhṛtaṁ : as finite vb. pṛsad-ājiám : accent, p. 455, 10 d 1. paśún : Sandhi, 40, 2. táms : attracted to paśún for tát (pṛsadājiám) ; Sandhi, 40, 1 a. vāyavyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1) ; ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3) ; this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān : that is, wild. grāmyās ca yé = grāmyān, that is, tame ; cp. řsayas ca yé in 7 d.

तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

इन्द्रांसि जज्ञिरे तस्माद्

इन्द्रांसि । जज्ञिरे । तस्मात् ।

यजुस्तस्मादजायत ॥

यजुः । तस्मात् । अजायत ॥

9 tásmād yajñāt sarvabhūta
 ṛcaḥ sāmāni jajñire;
 chāndāmsi jajñire tásmād;
 yájus tásmād ajāyata.

*From that sacrifice completely
 offered were born the hymns and
 the chants; the metres were born
 from it; the sacrificial formula
 was born from it.*

ṛcas: the Rigveda. sāmāni: the Sāmaveda. jajñire: 3. pl. pf.
 A. of jan beget. yájus: the Yajurveda. This is the first (implicit)
 mention of the three Vedas. The AV. was not recognized as the
 fourth Veda till much later.

१० तस्मादश्वं अजायन्त
 ये के चीभयादतः ।
 गावो ह जज्ञिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वः । अजायन्त ।
 ये । के । च । उभयादतः ।
 गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tásmād ásvā ajāyanta
 yé ké ca ubhayādataḥ.
 gāvo ha jajñire tásmāt;
 tásmāj jātā ajāvāyaḥ.

*From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and
 mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2);
 Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं व्यदधुः
 कतिधा वकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । व्यदधुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादा । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
 katidhā ví akalpayan?
 múkham kim asya? káu bāhú?
 ká ūrú pádā ucyete?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-ádadhur : when the gods cut up Puruṣa as the victim ; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu : the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a) ; ká and pádā before ū : 22. ucyete : 3. du. pr. ps. of vac *speak* : Pragrhya, 26 b.

२ ब्राह्मणोऽस्य मुखमासीद्

बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः

पद्मां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।

बाहू इति । राजन्यः । कृतः ।

ऊरू इति । तत् । अस्य । यत् । वैश्यः ।

पद्मांशूद्रः । अजायत ॥

2 brāhmaṇo 'sya múkham āsīd,

bāhū rājaníah kṛtáh ;

ūrú tát asya yád váiśyah ;

padbhyám śūdró ajāyata.

His mouth was the Brāhman,

his two arms were made the warrior,

his two thighs the Vaiśya ; from

his two feet the Śūdra was born.

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya : Sandhi accent, p. 465, 17, 3. rājanyās : predicative nom. after a ps. (196 b). kṛtáh attracted in number to rājanyāh, for kṛtáu (cp. 194, 3). yád váiśyas : the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyám : abl. of source (77, 3 a, p. 458, 1).

३ चन्द्रमा मनसो जातश्च

चक्षोः सूर्यो अजायत ।

मुखादिन्द्रश्चाग्निश्च

प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।

चक्षोः । सूर्यः । अजायत ।

मुखात् । इन्द्रः । च । अग्निः । च ।

प्राणात् । वायुः । अजायत ॥

3 candrāmā mánaso jātás ;

cákṣoḥ sūryō ajāyata ;

múkhād Índraś ca Agníś ca,

prāṇād Vāyúr ajāyata.

The moon was born from his

mind ; from his eye the sun was

born ; from his mouth Indra and

Agni, from his breath Vāyu was

born.

Note that *candrā-mās* is not analysed in the Pada text. *cákṣos* : ab. of *cákṣu* used only in this passage = the usual *cákṣus*; in the Funeral Hymn (x. 16, 3) *súryas* and *cákṣus*, *vátas* and *ātmā* are also referred to as cognate in nature.

- १४ नाभ्यां आसीदन्तरिचं
शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्
तथा लोकाँ अकल्पयन् ॥
- नाभ्याः । आसीत् । अन्तरिचम् ।
शीर्ष्णः । द्यौः । सम । अवर्तत ।
पद्भ्याम् । भूमिः । दिशः । श्रोत्रात् ।
तथा । लोकान् । अकल्पयन् ॥
- 14 *nābhyā āsīd antárikṣam* ;
śīrṣṇó dyáuḥ sám avartata ;
padbhyām bhūmir, díśaḥ śró-
trāt :
táthā lokāṃ akalpayan.
- From his navel was produced
the air ; from his head the sky was
evolved ; from his two feet the earth,
from his ear the quarters : thus
they fashioned the worlds.*
- nābhyās* : ab. of *nābhi* inflected according to the *ī* dec. (p. 82 a).
śīrṣṇás : ab. of *śīrṣán* (90, 1 a ; p. 458, 2). *sám avartata* : this vb.
is to be supplied in c ; cp. *ádhi sám avartata* in x. 129, 4. *akalpa-*
yan : ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.
- १५ सप्तास्यांसपरिधयस्त्रिः
सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना
अबध्नुरुषं पशुम् ॥
- सप्त । अस्य । आसन् । परिधयः ।
त्रिः । सप्त । समिधः । कृताः ।
देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन् । पुरुषम् । पशुम् ॥
- 15 *saptāsyāsan paridhāyas* ;
trīḥ saptá samídhaḥ kṛtāḥ ;
devā yád, yajñām tanvāná,
ábadhnan Púruṣam paśúm.
- Seven were his enclosing sticks ;
thrice seven were the faggots made,
when the gods performing the sacri-
fice bound Puruṣa as the victim.*

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptá* : as a sacred number. *tanvānás* : cp. 8 b. *ábadhnan* : 3. pl. ipf. of *bandh* ; cp. *púruṣeṇa haviṣā* in 6 a and *tám yajñām Púruṣam* in 7 a b. *paśúm* : as appositional acc. (198).

६ य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास
तानि॑ ध॒र्माणि॑ प्रथ॒मान्या॑सन् ।
ते ह॒ नाकं॑ म॒हिमानं॑ स॒चन्त॑
यत्र॑ पु॒र्वे सा॒ध्याः सन्ति॑ दे॒वाः ॥

य॒ज्ञेन॑ । य॒ज्ञम् । अ॒य॒जन्त॑ । दे॒वाः ।
तानि॑ । ध॒र्माणि॑ । प्रथ॒मानि॑ । आ॒सन् ।
ते । ह॒ । नाकं॑ । म॒हिमानं॑ । स॒चन्त॑ ।
यत्र॑ । पु॒र्वे । सा॒ध्याः । सन्ति॑ । दे॒वाः ॥

6 yajñéna yajñám ayajanta de-
vās :
tāni dhārmāṇi prathamāni āsan.
té ha nākaṁ mahimānaḥ sa-
canta,
yātra pūrve Sādhiāḥ śānti,
devāḥ.

*With the sacrifice the gods sacri-
ficed to the sacrifice : these were
the first ordinances. These powers
reached the firmament where are
the ancient Sādhyas, the gods.*

ayajanta : this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is : they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ : probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nākta n., combined with uṣas, Night appears as a dual divinity with Dawn in the form of Uṣāsā-nāktā and Nāktoṣāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre : Gāyatrī.

१ रा॒त्री ब॒ख्यदा॑य॒ती
पु॒रु॒त्रा दे॒व्य॑र्त्त॒मिः ।
वि॒श्वो अ॒धि श्रि॒योऽधि॑त ॥

रा॒त्री । वि । अ॒ख्य॒त । आ॒ऽय॒ती ।
पु॒रु॒त्रा । दे॒वी । अ॒र्त्त॒मिः ।
वि॒श्वोः । अ॒धि । श्रि॒यः । अ॒धि॒त ॥

1 Rātrī ví akhyad āyatī
purutrā devī akṣābhiḥ :
vīśvā ādhi śríyo 'dhita.

*Night approaching has looked
forth in many places with her eyes :
she has put on all glories.*

vī akhyat : a ao. of khyā see (147 a 1). ā-yatī : pr. pt. f. of ā + i go (95 a). devī : accent, p. 450, b ; metre, p. 437, a 4. akṣābhis : 99, 4 ; the eyes are stars. ādhi adhita : root ao. Ā. of dhā put (148, 1 a). śríyas (A. pl. of śrí ; 100 b, p. 87) ; the glories of starlight.

२ और्विप्रा अमर्त्या
निवतो देव्युद्वतः ।
ज्योतिषा बाधते तमः ॥

आ । उ॒रु । अ॒प्राः । अ॒मर्त्या ।
नि॒ऽवतः । दे॒वी । उ॒त्त॒ऽवतः ।
ज्योति॑षा । बा॒धते । तमः ॥

2 ā urv àprā ámartiā
niváto devī udvātaḥ :
jyótiṣā bādhate támaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights : with light she
drives away the darkness.*

ā aprās : 3. s. s ao. of prā fill (144, 5). devī : cp. 1 b. jyótiṣā : with starlight.

३ निरु स्वसारमस्कृतो-
षसं देव्यायती ।
अपेदु हासते तमः ॥

निः । ऊं इति । स्वसारम् । अ॒कृत ।
उ॒षसम् । दे॒वी । आ॒ऽयती ।
अप॑ । इत् । ऊं इति । हा॒सते । तमः ॥

3 nír u svásāram askṛta
Uṣāsam devī āyatī :
āpéd u hāsate támaḥ.

*The goddess approaching has
turned out her sister Dawn ; away
too will go the darkness.*

nír askṛta : 3. s. root ao. of kṛ do ; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.) ; it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkrñvānti, páriṣkṛta, sámṣkṛta). Uṣāsam : Dawn here used in the sense of daylight (dec., 83, 2 a). nír u — ápa íd u : in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (íd) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate : 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नो अद्य यस्या वयं
नि ते यामन्नविद्महि ।
वृक्षे न वसति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविद्महि ।
वृक्षे । न । वसतिम् । वयः ॥

4 sá nō adyá, yásyā vayám
ní te yámann ávikṣmahi,
vṛkṣé ná vasatīm váyah.

*So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.*

sá : p. 294, b ; a vb. has here to be supplied, the most natural one being *hast come*, from āyatí in 3 b. yásyās . . te for tvám yásyās, a prs. prn. often being put in the rel. clause. yáman : loc. (90). ní..ávikṣmahi : s ao. Ā., *we have turned in* (intr.). vasatīm : governed by a cognate vb. to be supplied, such as *return to*. váyas : N. pl. of ví bird (99, 3 a).

५ नि ग्रामांसो अविच्छत
नि पद्वन्तो नि पक्षिणः ।
नि श्येनासंसिद्धिर्धिनः ॥

नि । ग्रामांसः । अविच्छत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्येनासः । चित् । अर्थिनः ॥

5 ní grāmāsō avikṣata,
ní padvānto, ní pakṣiṇaḥ,
ní śyenāśas cid arthīnaḥ.

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

ní avikṣata : 3. pl. Ā. s ao. of viś enter. grāmāsas : = villagers. ní : note the repetition of the prp. throughout, in place of the cd. vb. : a common usage.

६ यावया वृक्षं वृक्षं
यवय स्तेनमूर्ध्नि ।
अथा नः सुतरां भव ॥

यवय । वृक्षम् । वृक्षम् ।
यवय । स्तेनम् । ऊर्ध्वम् ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkíam vṛkam,
yaváya stenám, ūrmie;
áthā naḥ sutárā bhava.

Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.

yāváyā: cs. of *yu* separate; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप॑ मा॒ पेपि॑श्च॒त्तमः॑
कृ॒ष्णं च॑त्तमस्थि॒त ।
उष॑ ऋ॒णेव॑ यातय ॥

उप॑ । मा॒ । पेपि॑श्चत् । तमः॑ ।
कृ॒ष्णम् । वि॒ऽअ॒क्तम् । अ॒स्थि॒त ।
उषः॑ । ऋ॒णाऽइ॒व । या॒त॒य ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇám, víaktam asthita:
Úṣa ṛṇéva yātaya.

The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā* stand. *pépiśat*: int. pr. pt. of *piś* paint, as if it were material. *úṣas*: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātrī*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. *yātaya*: cs. of *yat*.

८ उप॑ ते॒ गा इ॒वाक॑रं
वृ॒णीष्व॑ दु॒हित॑र्दिवः ।
रात्रि॑ स्तोमं॒ न जि॒ग्युषे॑ ॥

उप॑ । ते॒ । गाऽइ॒व । आ॒ । अ॒क॒रम् ।
वृ॒णीष्व॑ । दु॒हितः॑ । दि॒वः ।
रात्रि॑ । स्तोमम् । न । जि॒ग्युषे॑ ॥

8 úpa te gā ivākaram,
vṛṇīṣvá, duhitar divaḥ,
Rātri, stómaṁ ná jigyúṣe.

Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.

úpa á akaram (1. s. root *ao.* of *kṛ*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, *úpa te stómān*

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vr̥ṇīṣvā : 2. s. ipv. Ā. from vr̥ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyúṣe : dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (*sát*) from the non-existent (*ásat*). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre : Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्रजो नो व्योमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽओम् ।
अम्भः किमासीद्गहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अम्भः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 *nāsad āsīn, nō sād āsīt tadā-*
nīm;
nāsīd rājo nō víomā paró yāt.
kīm āvarīvaḥ? kúha? kāsya
śármann?
āmbhaḥ kīm āsīd, gáhanam ga-
bhīrām?

*There was not the non-existent
nor the existent then; there was
not the air nor the heaven which is
beyond. What did it contain?
Where? In whose protection?
Was there water, unfathomable,
profound?*

Cf. ŚB. x. 5, 3, 1 : *nā_iva vā idám ágréṣsad āsīd ná_iva sād āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm : before the creation. āsīt : the usual*

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viómā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avarīvar*: 3. s. ipf. int. of *vr cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ámphas*: cp. 3 b, and TS., *āpo vā idám āgre salilám āsīt* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीद्मृतं न तर्हि
न रात्र्या अह आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

2 ná mr̥tyúr āsīd, amṛtam ná
tārhi.
ná rātriā āhna āsīt praketaḥ.
ānīd avātām svadhāyā tād
ēkam.
tāsmād dhānyān ná parāḥ kīm
canāsa.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

rātryās: gen. of *rātrī* (p. 87). *āhnas*: gen. of *āhan* (91, 2). *ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by *anyād* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूळ्हमयै
प्रकेतं सलिलं सर्वमा इदम् ।
तुक्ष्णान्भ्वर्पिहितं यदासीत्
तपस्तन्महिनाजायतैकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अयै ।
अप्रकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुक्ष्णं । आभु । अपिहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

3 *tāma āsīt tāmasā gūḷhām āgre;*
apraketām salilām sārvaṃ ā
idām.

tuchyénābhū āpihitam yād āsīt,
tāpasas tán mahinājāyatāikam.

Darkness was in the beginning
hidden by darkness; indistinguish-
able, this all was water. That
which, coming into being, was
covered with the void, that One
arose through the power of heat.

gūḷhām: pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a *Jagatī* intruding in a *Triṣṭubh* stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90, 2, p. 69).

4 कामस्तदग्रे समवर्तताधि
 मनसो रेतः प्रथमं यदासीत् ।
 सतो बन्धुमसति निरविन्दन्
 हृदि प्रतीष्या कवयो मनीषा ॥

कामः । तत् । अग्रे । सम् । अवर्तत ।
 अधि ।
 मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
 सतः । बन्धुम् । असति । निः । अविन्दन् ।
 हृदि । प्रतिष्य्या । कवयः । मनीषा ॥

4 *kāmas tād āgre sām avarta-*
tādhi,
mānaso rétaḥ prathamām yād
āsīt.
sató bāndhum ásati nír avindan
hrđi pratiṣyā kavāyo manīṣā.

Desire in the beginning came
upon that, (desire) that was the
first seed of mind. Sages seeking
in their hearts with wisdom found
out the bond of the existent in the
non-existent.

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétaḥ*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapāṭha*. *manīṣā*: inst. of *f.* in *ā* (p. 77).

५ ति॒र॒श्ची॒नो॒ वि॒ततो॒ र॒श्मिरे॑षाम्	ति॒र॒श्ची॒नः । वि॒त॒तः । र॒श्मिः । ए॒षाम् ।
अ॒धः स्वि॒दा॒सी॒ऽदु॒परि॑ स्वि॒दा-	अ॒धः । स्वि॒त् । आ॒सी॒ऽत् । उ॒परि॑ । स्वि॒त् ।
सी॒ऽत् ।	आ॒सी॒ऽत् ।
रे॒तो॒धा आ॑सन्महि॒मानं॑ आसन्	रे॒तः॒ऽधाः । आ॑सन् । म॒हि॒मानः॑ । आ॑सन् ।
स्व॒धा अ॒वस्ता॒त्य॒यतिः॑ प॒रस्ता॑त् ॥	स्व॒धा । अ॒वस्ता॑त् । प्र॒त्य॒यतिः॑ । प॒रस्ता॑त् ॥

5 tiraścīno vītato raśmīr eṣām :	<i>Their cord was extended across :</i>
adhāḥ svid āsīḥd, upāri svid	<i>was there below or was there above?</i>
āsīḥt ?	<i>There were impregnators, there were</i>
retodhā āsan, mahimāna āsan ;	<i>powers ; there was energy below,</i>
svadhā avastāt, prāyatiḥ parās-	<i>there was impulse above.</i>
tāt.	

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below ; cp. viii. 25, 18, pári yó raśmínā divó ántān mamé prthivyāḥ *who with a cord has measured out the ends of heaven and earth* ; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question upāri svid āsīḥt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 3, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अ॒ज्ञा वे॒द क इ॒ह प्र वो॑च॒त्	कः । अ॒ज्ञा । वे॒द । कः । इ॒ह । प्र । वो॑च॒त् ।
कु॒त आ॒जा॒ता कु॒त इ॒यं वि॒सृ॒ष्टिः ।	कु॒तः । आ॒ऽजा॒ता । कु॒तः । इ॒यम् । वि॒
अ॒र्वाग्दे॒वा अ॒स्य वि॒सर्ज॑ने॒ना-	ऽसृ॒ष्टिः ।
था को वे॒द यत॑ आ॒ब॒भूव॑ ॥	अ॒र्वाक् । दे॒वाः । अ॒स्य । वि॒ऽसर्ज॑नेन ।
	अथ॑ । कः । वे॒द । यतः॑ । आ॒ऽब॒भूव॑ ॥

6 kó addhā veda? ká ihá prá vocat,	<i>Who knows truly? Who shall here declare, whence it has been</i>
kúta ájātā, kúta iyám vísr̥ṣṭih?	<i>produced, whence is this creation?</i>
arvāg devā asyá visárjanena :	<i>By the creation of this (universe)</i>
áthā kó veda yáta ābabhūva?	<i>the gods (come) afterwards: who then knows whence it has arisen?</i>

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इ॒यं वि॒सृ॒ष्टि॒र्यत॑ आ॒ब॒भूव॑	इ॒यम् । वि॒ऽसृ॒ष्टिः । यतः॑ । आ॒ऽब॒भूव॑ ।
यदि॑ वा द॒धे यदि॑ वा न ।	यदि॑ । वा । द॒धे । यदि॑ । वा । न ।
यो अ॒स्याध्व॑क्षः प॒रमे॑ व्यो॒मन्	यः । अ॒स्य । अधि॑ऽअ॒क्षः । प॒रमे॑ । वि॒
सो अ॒ङ्ग वे॒द यदि॑ वा न वे॒द ॥	ऽव्यो॒मन् ।
	सः । अ॒ङ्ग । वे॒द । यदि॑ । वा । न । वे॒द ॥

7 iyám vísr̥ṣṭir yáta ābabhūva; yádi vā dadhé yádi vā ná: yó asyādhyakṣaḥ paramé vyo- man	<i>Whence this creation has arisen; whether he founded it or did not: he who in the highest heaven is its surveyor, he only knows, or else he</i>
só aṅgá veda, yádi vā ná véda.	<i>knows not.</i>

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMĀ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pād^hbīśa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyáu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृद्धे सुपलाशे

देवैः संपिबते यमः ।

अत्रा नो विस्पतिः पिता

पुराणाँ अनु वेनति ॥

यस्मिन् । वृद्धे । सुपलाशे ।

देवैः । सम्पिबते । यमः ।

अत्र । नः । विस्पतिः । पिता ।

पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalāśé
devāiḥ sampíbate Yamáh,
átrā no viśpátiḥ pitá
purāṇāṁ ánu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yásmin: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our i. e. of me* and the other members of the family. pitá: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

२ पुरा॒णो॑ अ॒नु॒वे॒नन्तं॑
च॒रन्तं॑ पा॒पया॑मु॒या ।
अ॒सू॒यन्न॒भ्य॒चाक॑शं
तस्मा॑ अ॒सृ॒हयं॑ पु॒नः ॥

पुरा॒णान् । अ॒नु॒वे॒नन्तम् ।
च॒रन्तम् । पा॒पया॑ । अ॒मु॒या ।
अ॒सू॒यन् । अ॒भि । अ॒चा॒क॒शम् ।
तस्मै॑ । अ॒सृ॒हय॑म् । पु॒नरि॒ति ॥

2 purāṇāṁ anuvénantam,
cárantam pāpáyāmuyá,
asūyánn abhy ācākaśam:
tāsmā aspṛhayam púnaḥ.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyán: *being displeased*, that is, with him, opposed to aspṛhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of káś, with shortening of the radical vowel (174).

३ यं कु॒मा॒र॒ नव॑ रथ॒म्
अ॒च॒क्रं॑ म॒न॒सा॒कृ॒णोः॑ ।
ए॒कैषं॑ वि॒श्वतः॑ प्रा॒ञ्च॒म्
अ॒प॒श्य॒न्नधि॑ तिष्ठ॒सि ॥

यम् । कु॒मा॒र॒ । नव॑म् । रथ॒म् ।
अ॒च॒क्रम् । म॒न॒सा॒ । अ॒कृ॒णोः॑ ।
ए॒कै॒ऽई॒षम् । वि॒श्वतः॑ । प्रा॒ञ्च॒म् ।
अ॒प॒श्य॒न् । अधि॑ । तिष्ठ॒सि ॥

३ yám, kumāra, nāvam rátham
acakráṃ mánasákṛṇoh,
ékeṣaṃ viśvátah práñcam,
ápaśyann ádhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-*krám : perhaps because the dead are wafted to Yama by Agni. *éka* and *viśvátas* are opposed : though it has but one pole, it has a front on every side. *ápaśyan* : because dead.

४ यं कुमारं प्रावर्तयो
रथं विप्रैर्भ्यस्परि ।
तं सामानु प्रावर्तत
समितो नाव्याहितम् ॥

यम् । कुमा॒र । प्र । अव॑र्तयः ।
रथम् । विप्रै॑र्भ्यः । परि ।
तम् । साम॑ । अनु । प्र । अव॑र्तत ।
सम् । इतः॑ । ना॒वि । आ॒हि॒तम् ॥

4 yám, kumāra, prāvartayo
rátham víprebhias pári,
tám sāmānu prāvartata,
sám itó nāví áhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *pra-*āvartayas : 2. s. ipf. es. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the Padapāṭha, as *prá* āvartayas ; cp. note on viii. 48, 2 a. *ānu* *prá* avartata : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *víprebhyas* : the priests officiating at the funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 43, 2 a. *sám* *ā*-hitam : accent, p. 462, 13 b. *nāví* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारं जनयद्
रथं को निर्वर्तयत् ।
कः स्वि॒त्तद्व नो ब्रूयाद्
अनु॒देयी॒ यथा॑ भवत् ॥

कः । कुमा॒रम् । अ॒ज॒न॒य॒त् ।
रथम् । कः । निः । अव॑र्तयत् ।
कः । स्वि॒त् । तत् । अ॒द्य । नः । ब्रू॒या॒त् ।
अनु॒देयी॒ । यथा॑ । अ॒भ॒व॒त् ॥

5 káh kumārám ajanayad ?
rátham kó nír avartayat ?
káh svit tād adyá no brūyād,
anudéyī yáthābhavat ?

*Who generated the boy? Who
rolled out his car? Who pray
could tell us this to-day, how his
equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yám prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभ॑वदनु॒देयी
ततो॒ अग्र॑मजायत ।
पुर॒स्ताद्बु॑ध्न आ॒ततः॑
पश्चा॑न्निर॒यणं॑ कृतम् ॥

यथा॑ । अभ॑वत् । अनु॒देयी॑ ।
ततः॑ । अग्र॑म् । अजा॒यत् ।
पुर॒स्तात् । बु॒ध्नः । आ॒ततः॑ ।
पश्चा॑त् । निः॒ऽअ॒यनम् । कृतम् ॥

6 yáthābhavad anudéyī,
tátō ágram ajāyata;
purástād budhná áтатаh;
paścān nirāyaṇam kṛtām.

*As the equipment was, so the top
arose; in front the bottom ex-
tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इ॒दं य॒मस्य॑ सा॒दनं॑
दे॒वमा॒नं यदु॒च्यते॑ ।

इ॒दम् । य॒मस्य॑ । स॒दनम् ।
दे॒व॒ऽमा॒नम् । यत् । उ॒च्यते॑

इ॒यम॑स्य॒ ध॒म्य॒ते ना॒ळी॒र्
अ॒यं गी॒र्भिः॒ परि॑ष्कृतः ॥

इ॒यम् । अ॒स्य । ध॒म्य॒ते । ना॒ळीः ।
अ॒यम् । गी॒ऽभिः । परि॑ऽकृतः ॥

7 idām Yamáśya sādānam
devamānām yád ucyáte.
iyám asya dhamyate nālīr.
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sādānam*: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sādānam* occurs about a dozen times in the RV., beside the much commoner *sādanam*. *nālīs*: with s in the nom. (100, I a). There is one syllable too many in c (cp. p. 428, 2 a). *ayám*: Yama. *páriṣkṛtas*: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīs*: dec. 82; accent, p. 458, c 1.

VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with Indra as *Índra-Vāyú*. *Vāta* is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: Triṣṭubh.

१ वा॒तस्य॒ नु म॑हि॒मानं॒ रथ॑स्य
रु॒ज॒न्नेति॒ स्त॒नय॑न्नस्य॒ घोषः॑ ।
दि॒वि॒सृ॒ग्या॒त्य॒रु॒णानि॑ कृ॒ण्वन्
उ॒तो ए॒ति पृ॒थि॒व्या रे॒णुम॑स्यन् ॥

वा॒तस्य॒ । नु । म॒हि॒मानं॒म् । रथ॑स्य ।
रु॒ज॒न् । ए॒ति । स्त॒नय॑न् । अ॒स्य । घोषः॑ ।
दि॒वि॒सृ॒क् । या॒ति । अ॒रु॒णानि॑ । कृ॒ण्वन् ।
उ॒तो इति॑ । ए॒ति । पृ॒थि॒व्या । रे॒णुम् ।
अ॒स्यन् ॥

1 Vātasya nú mahimānam rá-
thasya :
rujānn eti, stanáyann asya
ghóṣaḥ.

divispṛg yāti aruṇāni kṛṇvānn ;
utó eti prthivyā reṇúm ásyān.

(I will) now (proclaim) the
greatness of Vāta's car : its sound
goes shattering, thundering. Touch-
ing the sky it goes producing ruddy
hues ; and it also goes along the
earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one
being prá vocam according to the first verse of i. 32, Índrasya nú
vīryāni prá vocam, and of i. 154 Víṣṇor nú kaṁ vīryāni prá
vocam. rujān : similarly the Maruts are said to split the mountain
with the felly of their cars (v. 52, 9), and their sound is thunder
(i. 23, 11). stanáyan : used predicatively like a finite vb. (207) or
eti may be supplied. aruṇāni : alluding to the ruddy hue of
lightning, with which the Maruts are particularly associated. asya :
accent, p. 452. utó : 24. prthivyā : inst. expressing motion over
(199, 4).

२ सं प्रेरते अनु वातस्य विष्टा
ऐनं गच्छन्ति समनं न योषाः ।
ताभिः सयुक्सरथं देव ईयते
ऽस्य विश्वस्य भुवनस्य राजा ॥

सम् । प्र । ईरते । अनु । वातस्य । विऽस्थाः ।
आ । एनम् । गच्छन्ति । समनम् । न ।
योषाः ।
ताभिः । सऽयुक् । सऽसरथम् । देवः ।
ईयते ।

अस्य । विश्वस्य । भुवनस्य । राजा ॥

2 sām prerate ānu Vātasya viṣṭhā :
ānam gachanti sāmanam ná
yóṣāḥ.
tābhiḥ sayúk sarátham devá
iyate,
asyá víśvasya bhúvanasya rájā.

The hosts of Vāta speed on
together after him : they go to him
as women to a festival. The god,
the king of all this world, united
with them, goes on the same car.

sām prá irate : 3. pl. pr. Ā. of īr ; p. 468, 20 a. viṣṭhās : though the
derivation is vi-stha (not analysed in the Pada text), the meaning is
uncertain. It is probably the subject with which yóṣās are com-

4 ātmā devānām, bhūvanasya *Breath of the gods, germ of the*
gārbho, *world, this god fares according to*
yathāvaśām carati devā esāh. *his will. His sounds are heard,*

ghóṣā́ id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṁ. *that Vāta we would pay worship*
 tásmāi Vātāya havīṣā vidhema. *with oblation.*

ātmā́: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. dṛśyate is here easily supplied. vidhema: with dat. (200 Af).



VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = acrist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrihi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in á-tas, á-tra, á-tha, a-smái, a-syá.
amś *attain*, v. aśnóti, aśnuté : see aś.
ámh-as, n. *distress, trouble*, ii. 33, 2 3 ;
iii. 59, 2 ; vii. 71, 5.

ak-tú, m. *ointment ; beam of light ; (clear) night*, x. 14, 9 [añj *anoint*].
aks-á, m. *die for playing*, pl. *dice*, x. 34, 2. 4. 6. 7. 13 [perhaps *eye = spot*].

aks-án, n. *eye* (weak stem of áksi), x. 127, 1.

á-kṣiya-māṇa, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi *destroy*].

akḥkhalī-kṛīyā, gd. *having made a croak*, vii. 103, 3.

Ag-ní, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-ni*].

agni-dagdhā, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah *burn*].

agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.

agni-svāttā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].

ág-ra, n. *front; beginning; top*, x. 135, 6; lc. *ágre in the beginning*, x. 129, 3, 4.

agra-tās, adv. *in the beginning*, x. 90, 7.

a-ghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain*, from han *slay*].

añkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [añkuśā *hook*].

1. añg-a, n. *limb*, ii. 33, 9.

2. añgá, emphatic *pel. just, only*, i. 1, 6; x. 129, 7 [180].

añgāra, m. *coal*, x. 34, 9.

Āngira, m. *name of an ancient seer*, iv. 51, 4.

Āngiras, m. *pl. name of a group of ancestors*, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἄγγελος *'messenger'*].

ac bend, I. P. ácati. úd-, *draw up*, v. 83, 8.

a-cakrá, a. (Bv.) *wheelless*, x. 135, 3.

á-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.

a-cit-e, dat. inf. *not to know*, vii. 61, 5.

á-citti, f. (K.) *thoughtlessness*, vii. 86, 6.

a-citrā, n. *darkness, obscurity*, iv. 51, 3.

á-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.

acyuta-cyút, a. (Tp.) *moving the immovable*, ii. 12, 9.

ácha, prp. with acc., *unto*, viii. 48, 6.

aj *drive*, I. P. ájati [Lat. *ago* *'lead'*, *'drive'*, Gk. ἄγω, *'lead'*].

áj- *drive up*, vi. 54, 10.

úd- *drive out*, ii. 12, 3; iv. 50, 5.

ajá-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyú, m. *bleat*].

a-jára, a. (K.) *unaging*, i. 160, 4 [jř *waste away*].

á-jasra, a. (K.) *eternal*, ii. 35, 8 [*unfailing: jas be exhausted*].

ajāví, m. *pl. Dv. cd. goats and sheep*, x. 90, 10 [ajā + ávi].

a-jur-yā, a. *unaging*, iv. 51, 6 [jur *waste away*].

añj, VII. P. anákti *anoint*; Ā. ankté *anoint oneself*, viii. 29, 1.

añjas-ā, adv. *straightway*, vi. 54, 1 [inst. of añjas *ointment: = with gliding motion*].

añj-i, n. *ornament*, i. 85, 3; viii. 29, 1 [añj *anoint*].

á-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 3; *than that*, x. 90, 3.

ati-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rátri *night*].

átka, m. *robe*, ii. 35, 14.

áty-etavái, dat. inf. *to pass over*, v. 83, 10 [áti + i *go beyond*].

á-tra, adv. *here*, i. 154, 6; ii. 35, 6.

á-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 1.

Ātri, m. *an ancient sage*, vii. 71, 5.

á-tha, adv. *then; so*, vi. 54, 7.

Āthar-van, m. *pl. name of a group of ancient priests*, x. 14, 6.

á-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.

átho, adv. *and also*, x. 90, 5 [átha + u].

ad, eat, II. P. átti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. *edo*, Gk. *έδω*, Eng. *eat*].

á-dabdhā, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].

Á-diti, f. *name of a goddess*, viii. 48, 2 [*unbinding, freedom, from 3. dā bind*].

ad-dhā, adv. *truly*, x. 129, 6 [*in this manner: a-d this + dhā*].

a-dyā, adv. *to-day*, i. 35, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; now, x. 15, 2 [perhaps = a-dyavi *on this day*].

á-dri, m. *rock*, i. 85, 5 [*not splitting: dr pierce*].

ádri-dugdhā, Tp. cd. *pressed out with stones*, iv. 50, 3 [pp. of duh *milk*].

ádha-ra, a. *lower*, ii. 12, 4.

adhás, adv. *below*, x. 129, 5.

ádhi, prp. with lc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. *from*, x. 90, 5.

ádhya-aksa, m. *eye-witness; surveyor*, x. 129, 7 [*having one's eye upon*].

adhvará, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yú, m. officiating priest, vii. 103, 8.
a-dhvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
an breathe, II. P. áñiti, x. 129, 2 [Go. an-an 'breathe'].
án-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
án-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.
á-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amivá, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámivā disease].
án-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ár-ayḥs 'innocent'].
an-idhmá, a. (Bv.) having no fuel, ii. 35, 4.
á-nimiṣ-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mís, f. wink].
á-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mís, f. wink].
á-nivísamāna, pr. pt. A. unresting, vii. 49, 1 [ni + viś go to rest].
án-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
án-ika, n. face, ii. 35, 11 [an breathe].
ánu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
anu-kāmám, (acc.) adv. according to desire, viii. 48, 8.
anu-déyī, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
anu-paspaśāná, pf. pt. Ā. having spied out, x. 14, 1 [spaś spy].
anu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
anu-vénant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
án-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtá right].
an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
ánta, m. end, iv. 50, 1; edge, proximity: lc. ánte near, x. 34, 16.
antár, prp. with lc., within, i. 35, 9; ii. 12, 3; 35, 7; iv. 51, 3; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
antári-kṣa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: kṣa = 1. kṣi dwell].
ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].
ándh-as, n. Soma plant; juice, i. 85, 6 [Gk. árθ-os 'blossom'].
án-na, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
anyá, prn. a. other, ii. 35, 3. 8. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyá one-another, vii. 103, 3. 4. 5; anyé-anyé, anyāh-anyāh some-others, x. 14, 3; ii. 35, 3 [cp. Lat. aliu-s, Gk. áλλο-s 'other'].
áp, f. water, pl. N. ápas, ii. 35, 3. 4; vii. 49, 1. 22. 3. 4; 103, 2; A. apás, v. 83, 6; inst. adbhís, x. 14, 9; G. apám, i. 85, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 3; L. apsú, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
apa-dhā, f. unclosing, ii. 12, 3.
ápa-bhartavái, dat. inf. to take away, x. 14, 2 [bhr bear].
apa-bhartf, m. remover, ii. 33, 7 [bhr bear].
á-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
ápas, n. work, i. 85, 9 [Lat. opus 'work'].
apás, a. active, i. 160, 4.
apás-tama, spv. a. most active, i. 160, 4.
Apám nápāt, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
ápi-hita, pp. covered, x. 129, 3 [dhā put].
apíc-yā, a. secret, ii. 35, 11 [apíc contraction of a presupposed api-añc].
a-praketá, a. (Bv.) indistinguishable, x. 129, 3 [praketá perception].
á-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
a-pramrśyá, gdv. not to be forgotten, ii. 35, 6 [mrś touch].
á-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
abhi-kṣipánt, pr. pt. lashing, v. 83, 3.
abhí-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
abhimāt-in, m. adversary, i. 85, 3 [abhí-māti, f. hostility].
abhí-vrṣṭa, pp. ruined upon, vii. 103, 4.
abhiṣṭi-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumná, n. splendour].
abhiṣṭiśavas, a. (Bv.) strong to help, iii. 59, 8 [śávas, n. might].

abhīti, f. *attack*, ii. 33, 5 [abhī + iti].
 abhī-vṛta, pp. *adorned*, i. 35, 4 [1. vṛ cover].
 ā-bhṛ-a, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manyā-māna, pr. pt. Ā. *not thinking = unexpected*, ii. 12, 10 [man think].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrá friend].
 āmita-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmī-vā, f. *disease*, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmī-ti].
 amu-y-ā, inst. adv. *in this way*, so, x. 135, 2 [inst. f. of amú this used in the inflexion of ayám].
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. *immortal*; m. *immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3²; n. *what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtá, pp. of mṛ die; cp. Gk. ἀμρτος 'immortal'].
 amṛta-tvá, n. *immortality*, x. 90, 2.
 āmbh-as, n. *water*, x. 129, 1.
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 3. 8; viii. 48, 10; x. 34, 13 (= here); he, i. 160, 4; x. 135, 7.
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rapās, a. (Bv.) *unsathed*, ii. 33, 6; x. 15, 4 [rápas, n. *infirmity, injury*].
 āram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].
 ār-am, adv. *in readiness*; with kṛ *do service to* (dat.), vii. 86, 7.
 ā-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, nig-gardliness, enmity].
 a-rí, m. *niggard, enemy*, gen. aryás, ii. 12, 4. 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injure].
 ar-unā, a. f. ī, *ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.
 ar-uṣā, a. *ruddy*, i. 85, 5; vii. 71, 1.

a-reṇú, a. (Bv.) *dustless*, i. 35, 11 [reṇú m. *dust*].
 ark-á, m. *song*, i. 85, 2; x. 15, 9 [arc sing].
 arc sing, praise, I. árcati. sám-, *praise universally*, pf. ānṛé, i. 160, 4.
 árc-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arna-vá, a. *waving*, viii. 63, 2; m. *flood*, i. 85, 9.
 ár-tha, n. *goal*, vii. 63, 4 [what is gone for: r go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-páya, cs. of r go. úd- *raise up*, ii. 33, 4.
 aryá, a. *noble*, vii. 86, 7; x. 34, 13; m. *lord*, ii. 35, 2.
 Arya-mán, m. *name of one of the Ādityas*, vii. 63, 6.
 ár-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvák, adv. *hither*, x. 15, 4. 9; *afterwards*, x. 129, 6.
 arvāñc, a. *hitherward*, i. 35, 10; v. 83, 6.
 árh-ant, pr. pt. *worthy*, ii. 33, 10³.
 av help, I. P. ávati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9. 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; *quicken*, v. 83, 4.
 ava-tá, m. *well*, i. 85, 10; iv. 50, 3 [áva down].
 a-vadyá, n. *blemish*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avá-ní, f. *river*, v. 11, 5 [áva down].
 ava-pásyant, pr. pt. *looking down on* (acc.), vii. 49, 3.
 ava-má, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [áva down].
 ava-yātr, m. *appeaser*, viii. 48, 2.
 áva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [áva down].
 áv-as, n. *help*, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, n. *resting place*, x. 14, 9 [unbinding, giving rest: áva + sā = si tie].
 avás-tāt, adv. *below*, x. 129, 5.
 avas-yú, a. *desiring help*, iv. 50, 9.
 a-vātá, a. (Bv.) *windless*, x. 129, 2 [vāta wind].
 av-i-tṛ, m. *he'per*, ii. 12, 6.
 a-víra, a. (Bv.) *sonless*, vii. 61, 4 [vīrá hero].
 a-vṛká, a. (K.) *friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath *waver*].

aś *reach, obtain*, V. aśnóti, aśnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii, 103, 9.

abhi- *attain to* (acc.), i. 154, 5.

ás-man, m. *rock*, ii. 12, 3 [Av. *asman* 'stone'; Gk. *ἀκμων* 'anvil'].

ás-va, m. *horse*, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 34, 3. 11; 90, 10 [Lat. *equi-s* 'horse', Gk. ἵππο-s, OS. *ēhu*].

ásva-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [maghá *bounty*].

Áśv-in, m. du. *horsemen*, name of the twin gods of dawn, vii. 71, 2. 3. 6.

aśtáu, nm. *eight*, i. 35, 8.

as *be*, II. P.: pr. 2. ási, i. 1, 4; ii. 12, 15; 33, 3; 3. ásti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smási, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. ástu, v. 11, 5; vii. 86, 8²; x. 15, 2; sántu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ás, x. 129, 3; ásit, x. 34, 2; 90, 6. 12. 14; 129, 1⁴. 2². 3². 4. 5²; ásan, x. 90, 15. 16; 129, 5²; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7. ápi- *be or remain in* (lc.); syāma, iii. 59, 4; x. 14, 6.

pári *be around, celebrate*, 2. pl. stha, vii. 103, 7.

prá- *be pre-eminent*, ipv. astu, iii. 59, 2. áś-at, pr. pt. n. *the non-existent*, x. 129, 1. 4.

a-saścát, a. (Bv.) *inexhaustible*, i. 160, 2 [having no second, saścát : *sac follow*].

ás-ita, (pp.) a. *black*, iv. 51, 9.

á-sammrṣṭa, pp. (K.) *uncleansed*, v. 11. 3 [mrj *wipe*].

ás-u, m. *life*, x. 14, 12; 15, 1 [1. *as exist*].

asu-tṛp, a. (Tp.) *life-stealing*, x. 14, 12 [tṛp *delight in*].

ásu-niti, f. *spirit-guidance*, x. 15, 14.

ásu-ra, m. *divine spirit*, i. 35, 7. 10; v. 83, 6 [Av. *ahura*].

asur-yà, n. *divine dominion*, ii. 33, 9; 35, 2.

asūyánt, pr. pt. *displeased, resentful*, x. 135, 2.

ás-ta, n. *home, abode*, x. 14, 8; 34, 10.

asmá, prn. stem of 1. prs. pl.; A. asmán *us*, viii. 48, 3. 11; x. 15, 5; D.

asmábhyam *to us*, i. 85, 12; x. 14, 12; asmé *to us*, i. 160, 5; ii. 33, 12; Ab. asmád *from us*, ii. 33, 2; vii. 71, 1. 2; than *us*, ii. 33, 11; G. asmā-kam *of us*, vi. 54, 6; L. asmé *in or on us*, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmāsu *on us*, iv. 51, 10.

a-smín, L. of prn. root a, *in this*, ii. 35, 14; iv. 50, 10; x. 14, 5.

á-smera, a. (K.) *not smiling*, ii. 35, 4.

a-smái, D. of prn. root a, *to him*, ii. 35, 5. 12; *for him*, x. 14, 9; unaccented, asmai *to or for him*, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.

a-syá, G. of prn. root a, *of this*, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya *his, of him, its, of it*, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3³. 4. 6. 12². 15; 129, 7; 135, 7; 168, 1.

ás-yant, pr. pt. *scattering*, x. 168, 1 [as *throw*].

a-syái, D. f. of prn. root a, *to that*, ii. 33, 5.

ah *say*: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.

āha, emphasizing *pel.*, *indeed*, i. 154, 6; v. 83, 3; vii. 103, 2.

āhan, n. *day*, viii. 48, 7; x. 129, 2.

ahám, prs. prn., *I*, viii. 86, 7; x. 15, 3; 34, 2. 3. 12.

āhar, n. *day*, vii. 103, 7.

āhas, n. *day*, x. 168, 3.

a-hastá, a. (Bv.) *handless*, x. 34, 9.

áh-i, m. *serpent*, ii. 12, 3. 11 [Av. *aži*, Gk. ἔχι-s 'viper', Lat. *angui-s*].

á-hṛṇāna, pr. pt. *A. free from wrath* [hr *be angry*].

Ā, prp. with ab. *from*, ii. 35, 2; iv. 50, 3; 51, 10; with L. *in*, i. 85, 4; ii. 35, 7. 8; iii. 59, 3; viii. 48, 6.

ā, *pel.* *quite, very*, ii. 12, 15; with D., viii. 48, 4.

ā-gata, pp. *come*, vii. 103, 3. 9 [gam *go*].

ā-gam-iṣṭha, a. spv. *coming most gladly*, x. 15, 3.

āg-as, n. *sin*, vii. 86, 4; x. 15, 6 [cp. Gk. *ἄγος* 'guilt'].

ác-ya, gd. *bending*, x. 15, 6 [á + ac *bend*].

á-jāta, pp. *produced*, x. 129, 6 [jan *generate*].

áj-ya, n. *molten butter*, x. 90, 6 [á-añj *anoint*].

ānī, m. *axle-end*, i. 35, 6.

ā-tata, pp. *extended*, x. 135, 6 [tan *stretch*].

ā-tasthivāms, red. pf. pt. *having mounted*, ii. 12, 8 [ā + sthā *stand*].

āt-mán, m. *breath*, x. 168, 4 [Old Saxon *āthom* 'breath'].

Ādityá, m. *son of Aditi*, iii. 59, 2. 3. 5.

āp *obtain*, V. P. āpnóti; pf. āpa, iv. 51, 7 [Lat. *ap-iscor* 'reach', *ap-ere* 'seize'].

ā-bhis, I. pl. f. of prn. root a, *with these*, v. 83, 1.

ā-bhú, a. *coming into being*, x. 129, 3.

āmá, a. *raw, unbaked*, ii. 35, 6 [Gk. *ᾠμός* 'raw'].

ā-yat-ī, pr. pt. f. *coming*, x. 127, 1. 3 [ā + i *go*].

āyas-á, a. f. ī, *made of iron*, viii. 29, 3 [āyas *iron*].

āy-ú, a. *active*; m. *living being, mortal*, iii. 59, 9 [i *go*].

ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh *fight*].

āy-us, n. *span of life*, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i *go*].

āranyá, a. *belonging to the forest*, x. 90, 8 [āranya].

ā-róhant, pr. pt. *scaling*, ii. 12, 12 [ruh *mount*].

āvis, adv. *in view*, with kr, *make mani-fest*, v. 83, 3.

ās-ú, a. *swift*, vii. 71, 5 [Gk. *ᾠκύς*].

āsu-héman, a. (Bv.), *of swift impulse*, ii. 35, 1.

ā-sām, gen. pl. f. of the prn. root a, *of them*, iv. 51, 6.

ās-īna, irr. pr. pt. Ā., *sitting*, x. 15, 7 [ās *sit*].

ā-hita, pp. *placed in* (lc.), viii. 29, 4; x. 14, 16; *with sām placed upon* (lc.), x. 135, 4 [dhā *put*].

ā-huta, pp. *to whom offering is made*, v. 11, 3.

I go, II. P. émi, x. 34, 5; éti, iv. 50, 8; x. 34, 6; 168, 1²; yánti, vii. 49, 1; *approach* (acc.), viii. 48, 10; áyan, pr. sb. *pass*, vii. 61, 4; *attain*, vii. 63, 4; pf. iyúr, x. 15, 1. 2.

ānu- *go after*, vi. 54, 5; *follow* (acc.), viii. 63, 5.

āpa- *go away*, x. 14, 9.

abhi- *come upon*, ipf. āyan, vii. 103, 2.

áva- *appease*: op. iyām, vii. 86, 4.

ā- *come*, ii. 33, 1; v. 83, 6; *go to*, x. 14, 8.

ūpa ā- *come to* (acc.), i. 1, 7.

úd- *rise*, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.

ūpa- *approach*, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; *flow to*, ii. 35, 3.

pārā- *pass away*, pf. iyúr, x. 14, 2. 7.

pāri- *surround*, ii. 35, 4. 9.

prá- *go forth*, i. 154, 3; x. 14, 7.

ānu prá- *go forth after*, vi. 54, 6.

vī- *disperse*, x. 14, 9.

sām- *flow together*, ii. 35, 3; *unite*, vii. 103, 2.

ichá-māna, pr. pt. Ā. *desiring*, x. 34, 10 [iṣ *wish*].

i-tás, adv. *from here*, x. 135, 4.

i-ti, pel. *thus*, ii. 12, 5²; vi. 54, 1. 2; x. 34, 6 [180].

it-thá, adv. *thus*, ii. 35, 11; *truly*, i. 154, 5 [id + thā; 180].

ī-d, emphasizing pel. *just, even*, i. 1, 4. 6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. *id*: 180].

i-d-ām, dem. prn. n. *this*, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; *this world*, v. 83, 9; = *here*, vi. 54, 1 [111].

i-dānim, adv. *now*, i. 35, 7.

idh *kindle*, VII. Ā. inddhé.

sām- *kindle*, 3. pl. *indhate*, ii. 35, 11; pf. idhiré, v. 11, 2.

idh-má, m. *fuel*, x. 90, 6 [idh *kindle*].

índ-u, m. *drop, Soma*, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.

Índra, m. *name of a god*, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 13.

indr-iyá, n. *might of Indra*, i. 85, 2 [Índra].

i-nv *go*, I. P. invati [secondary root from i *go* according to class v.: i-nu]. sam- *bring*, i. 160, 5.

imá, dem. prn. stem, *this*, A. m. imám, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imá, ii. 12, 3; x. 15, 4; imáni, vii. 61, 6; 71, 6 [111].

i-yám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].
 írā, f. *nurture*, v. 83, 4.
 ír-īna, n. *dice-board*, x. 34, 1. 9.
 ír-ya, a. *watchful*, vi. 54, 8.
 i-va, enc. pel. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].
 is-irá, a. *devoted*, viii. 48, 7.
 iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.
 iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tā, pp. du. of yaj *sacrifice* + pūrtā, pp. of pṛ fill, *bestowed*].
 i-há, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.
 ilā, f. *consecrated food*, iv. 50, 8.
 i go, IV. Ā. íyate, x. 168, 2; *approach*, imahe, vi. 54, 8.
 antár-go *between* (acc.), i. 35, 9; 160, 1.
 ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.
 id praise, II. Ā., íle, i. 1, 1.
 íd-ya, gdv. *praiseworthy*, i. 1, 2 [id *praise*].
 im, enc. pel. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13²; 35, 1; vii. 103, 3 [180].
 íya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].
 ir stir, set in motion, II. Ā. írte.
 ánu sám prá- *speed on together after*, x. 168, 2.
 úd- *arise*, x. 15, 1; v. 83, 3.
 prá-, es. írāya, *utter forth*, ii. 33, 8.
 íś be master of, *overpower*, II. Ā. íṣṭe, with gen., viii. 48, 14.
 íś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.
 is more, I. íṣati, -te, from (ab.), v. 83, 2.
 iṭ-itá, pp. *implored*, x. 15, 12 [id *praise*].
 U, enc. pel. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 3; 127, 3²; 129, 1² [180].

uk-thá, n. *recitation*, iv. 51, 7 [vac *speak*].
 1. ukṣ sprinkle, VI. uksáti, -te, x. 90, 7. pra- *besprinkle*, x. 90, 7.
 2. ukṣ grow.
 ukṣ-itá, pp. *grown strong*, i. 85, 2 [2. ukṣ = vakṣ grow].
 ug-rá, a. *mighty*, ii. 33, 9; x. 34, 8; *fierce, terrible*, ii. 33, 11; viii. 29, 5.
 uchánt, pr. pt. *shining*, iv. 51, 2 [1. vas *shine*].
 u-tá, pel. *and*, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utá vā, vii. 49, 2²; = *and*, viii. 48, 15 [180].
 utó, pel. *and also*, x. 168, 1 [utá + u].
 út-tara, cpv. a. *upper*, i. 154, 1 [úd *up*].
 út-sa, m. *spring*, i. 85, 11; 154, 5 [ud *wet*].
 ud *wet*, VII. P. unátti, undánti [cp. Lat. *und-a* 'wave'].
 ví- *moisten, drench*, i. 85, 5; v. 83, 8.
 ud-án, n. *water*, i. 85, 5 [Go. *watō* 'water'].
 udan-vánt, a. *water-laden*, v. 83, 7.
 úd-ita, pp. *risen*, vii. 63, 5 [i go].
 udumbalā, a. *brown* (?), x. 14, 12.
 ud-vát, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [úd *up* + sf. *vat*].
 upa-ksiyánt, pr. pt. *abiding by* (acc.), iii. 59, 3 [kṣi *dwell*].
 upa-má, spv. a. *highest*, viii. 29, 9.
 upa-yánt, pr. pt. *approaching*, ii. 33, 12 [i go].
 úpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ὑπερ*-s 'pestle', Lat. *s-uperu-s* 'upper'].
 upári, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. *ὑπέρ*, *ὑπείρ* = *ὑπέρι*, Lat. *s-uper*, Old High German *ubir* 'over'].
 úpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śrí *resort*].
 upa-sádyā, gdv. *to be approached*, iii. 59, 5 [sád *sit*].
 upá-stha, m. *lap*, i. 35, 5. 6; vii. 63, 3; x. 15, 7.
 upa-hatnú, a. *slaying*, ii. 33, 11 [ha-tnu *from han slay*].
 úpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].
 upārā, m. *offence*, vii. 86, 6 [upa + ara *from r go: striking upon, offence*].

ubj force, VI. P., ubjāti.

nir- drive out, i. 85, 9.

ubhá, a. both, i. 35, 9; x. 14, 7 [cp. Lat. *am-bo*, Gk. ἄμ-φω 'both', Eng. *bo-th*].

ubhá-ya, a. pl. both, ii. 12, 8.

ubhayā-dat, a. having teeth on both jaws, x. 90, 10.

ur-ú, a., f. urv-ī, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *vouru*, Gk. εὐρύ-ς].

uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stride].

uru-gāyá, a. (Bv.) wide-paced, i. 154, 1. 3, 6; viii. 29, 7 [-gāya gait from *gā go*].

uru-cákṣas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].

uru-vyácas, a. (Bv.) far-extending, i. 160, 2 [vyácas, n. extent].

uru-sáṃsa, a. (Bv.) far-famed, viii. 48, 4 [sáṃsa, m. praise].

uru-śyú, a. freedom-giving, viii. 48, 5 [from den. uru-śya put in wide space, rescue].

urū-nasá, a. (Bv.) broad-nosed, x. 14, 12 [urú + nás nose].

urviyā, adv. widely, ii. 35, 8 [inst. f. of urvī wide].

urv-ī, f. earth, x. 14, 16 [urú wide].

us-ánt, pr. pt. eager, vii. 103, 3; x. 15, 8² [vaś desire].

Us-ás, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. *vas shine*; cp. Gk. ἥως (for *aus-ōs*), Lat. *aur-or-a*].

usrá-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrá matutinal, yāman, n. course].

usr-iyā, f. cow, iv. 50, 5 [f. of usr-īya ruddy from us-rá red].

Ū, enc. pcl., ii. 35, 3; iv. 51, 2 [metrically lengthened for u].

ū-tí, f. help, i. 35, 1; viii. 48, 15; x. 15, 4 [av favour].

ūrú, m. du. thigh, x. 90, 11, 12.

ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.

ūrjáyant, den. pr. pt. gathering strength, ii. 35, 7.

ūrdh-vá, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. ὀρθό-ς for ὀρθ-φό-ς; Lat. *arduu-s* 'lofty'].

ūrdhvám, acc. adv. upwards, i. 85, 10.

úrmyā, f. night, x. 127, 6.

ūr-vá, n. receptacle, ii. 35, 3; fold, herd, iv. 50, 2 [1. *vr* cover].

R go, V. P. rñóti, int. álartí arise, viii. 48, 8 [Gk. ὀρ-νῦ-μι 'stir up'].

abhi- penetrate to (acc.), i. 35, 9.

prá- send forth, III. iyartí, vii. 61, 2.

řk-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc sing].

řk-vant, a. singing, jubilant, iv. 50, 5 [arc sing].

řc, f. stanza, ii. 35, 12; collection of hymns, *Rgveda*, x. 90, 9 [arc sing, praise].

rcás-e, dat. inf. with prá, to praise, vi. 61, 6 [arc praise].

r-ná, n. debt, x. 127, 7.

řnā-ván, a. indebted, x. 34, 10 [řnā debt].

r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].

rtá-jāta-satyā, a. punctually true, iv. 51, 7 [true as produced by established order].

řta-jñá, a. knowing right, x. 15, 1.

řta-yúj, a. yoked in due time, iv. 51, 5; vii. 71, 3.

řta-spřsá, a. cherishing the rite, iv. 50, 3.

rtá-van, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -varí observing order, i. 160, 1.

r-tú, m. season, vii. 103, 9 [fixed time : from r go].

r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].

řtv-ij, m. ministrant, i. 1, 1 [řtú + ij = yaj sacrificing in season].

rdūdára, a. compassionate, ii. 33, 5; wholesome, viii. 48, 10.

řdh thrive, V. P. řdhnóti.

ánu- bring forward, op. 2. s. řdhyās, viii. 48, 2.

řdhak, adv. separately, vii. 61, 3.

Řbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from řabh take in hand].

řs-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.

řs-tí, f. spear, i. 85, 4 [řs thrust].

řs-vá, a. high, lofty, vii. 61, 3; 86, 1.

É-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].

eka-pará, a. too high by one, x. 34, 2.

ékeṣa, a. having one pole, x. 135, 3 [iṣā + pole of a car].

e-tá, dem. prn. stem, this : n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,

x. 34, 4; inst. eténa, v. 83, 6; n. pl. etá, x. 15, 14; m. pl. eté these, vii. 103, 9 [prn. root e + tá this].
 éta-śa, m. steed of the Sun, vii. 63, 2 [éta speeding, from i go].
 etá-vant, a. such, x. 90, 3 [prn. etá this + sf. vant].
 e-na, enc. prn. stem of 3. prs. he, she, it: acc. enam him, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. enān them, vii. 103, 3; gen. du. enos of them two, vii. 103, 4 [prn. root e].
 én-as, n., ii. 12, 10; vii. 71, 4; 86, 3.
 ená, inst. by it, x. 14, 4; adv. thither, x. 14, 2 [inst. of prn. root a].
 e-bhis, I. pl. with them, x. 34, 5 [prn. root a].
 e-bhyas, D. pl. to them, x. 34, 8 [prn. root a].
 e-vá, pcl. thus, just, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root e; cp. 180].
 e-vá (= evá), adv. thus, just, ii. 33, 15; iv. 50, 8 [prn. root e].
 e-śá, dem. prn.: N. s. m. eśáh this, x. 168, 4; he, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. eśá this, x. 14, 2; she, x. 34, 2 [from prn. root e + sa].
 e-sām, G. pl. m. of them, i. 85, 3; vii. 103, 5², 6; x. 34, 5. 8; 129, 5 [prn. root a].
 Ók-as, n. abode, iv. 50, 8 [wonted place: uc be wont].
 ój-as, n. might, i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. augus-tu-s 'mighty', 'august'].
 ojä-yámāna, den. pr. pt. Ā. showing one's strength, ii. 12, 11 [ójas].
 ój-iyāms, cpv. a. mightier, ii. 33, 10.
 óṣa-dhī, f. plant, v. 83, 1. 4. 5. 10; vii. 61, 3 [áv(a)s-a nurture (av further) + dhī holding, from dhā hold].
 Ká, inter. prn. who? i. 35, 7; x. 129, 6; 135, 5³; G. káśya, x. 129, 1; du. káu, x. 90, 11²; with cid: I. kéna cid by any, x. 15, 6; pl. N. ké cid some, viii. 103, 8.
 ka-kúbh, f. peak, i. 35, 8.
 ka-tamá, inter. prn. which (of many)? i. 35, 7; iv. 51, 6; with caná any, x. 168, 3 [Lat. quo-tumv-s].

kati-dhá, adv. into how many parts? x. 90, 11 [ká-ti how many? Lat. quot].
 ka-dā, inter. adv. when? vii. 86, 2; with caná, ever, vi. 54, 9 [ká who?].
 kánikradat, int. pr. pt. bellowing, iv. 50, 5; v. 83, 1. 9 [krand roar].
 kán-iyāms, cpv. younger, vii. 86, 6 [cp. kan-yā, f. girl; Gk. καινό-s 'new' for καινός].
 kam, pcl., i. 154, 1 [gladly: cp. p. 225, 2].
 kár-tave, dat. inf. of kr do, i. 85, 9.
 kalmalik-in, a. radiant, ii. 33, 8.
 kav-í, m. sage, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. kavi 'king'].
 kaví-kratu, a. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.
 kaví-tara, cpv. a. wiser, vii. 86, 7.
 kavi-śastá, pp. (Tp.) recited by the sages, x. 14, 4.
 kav-yá, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
 kaśá, f. whip, v. 83, 3.
 kām-a, m. desire, i. 85, 11; x. 34, 6; 129, 4 [kam desire].
 kās appear, int. cākaśīti.
 abhī- look upon, x. 135, 2.
 kitavá, m. gambler, x. 34, 3. 6. 7. 10. 11. 13.
 kí-m, inter. prn. what? vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with caná anything, x. 129, 2 [Lat. qui-s, qui-d].
 kila, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].
 kīr-í, m. singer, ii. 12, 6 [2. kr commemorate].
 ku-cará, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].
 ku-tás, inter. adv. whence? x. 129, 6²; 168, 3 [prn. root where?].
 ku-mārā, m. boy, x. 135, 3. 4. 5; = son, ii. 33, 12.
 kumārā-deṣṇa, a. (Bv.) presenting gifts like boys, x. 34, 7 [deṣṇá, n. gift from dā give].
 kul-yá, f. stream, v. 83, 8.
 kuv-íd, inter. pcl. whether? ii. 35, 1. 2; iv. 51, 4 [ku + íd: cp. p. 226].
 kú-ha, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhā: cp. p. 212].
 kr make, V. krñóti, krñuté, iv. 50, 9; v. 83, 3; = hold, x. 34, 12; = raise

(voice), 8; pr. sb. 3. s. kr̥návāt, viii. 48, 3; 3. pl. kr̥návān, iv. 51, 1; vii. 63, 4; 2. pl. Ā. kr̥núdhvam, x. 34, 14; ipv. kr̥nuhí, x. 135, 3; pf. cakr-má, vii. 86, 5; x. 15, 4; cakrúr, vii. 63, 5; Ā. cakré, x. 90, 8; cakráte, viii. 29, 9; cakriré, i. 85, 1. 2. 7. 10; ft. kariṣyási, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. Ā. ákrata, vii. 103, 8; x. 34, 5; sb. kárati, ii. 35, 1; kārāma, x. 15, 6; ao. ps. ákāri, vii. 61, 7 [cp. Gk. *καίνω* 'accomplish', Lat. *creō* 'create'].

úpa ā- drive up for: rt. ao. ákaram, x. 127, 8.

āvis- make manifest, v. 83, 3.

nís- turn out: rt. ao. askṛta, x. 127, 3. kr̥nv-ánt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr̥ make].

kr-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].

kṛtā, f. breast (?), ii. 35, 5.

kr-tví, gd. having made, x. 15, 12.

krś-á, a. poor, ii. 12, 6 [krś grow lean].

kṛśana, n. pearl, i. 35, 4.

kr̥ṣ drauc, I. P. kárṣati, v. 83, 7; VI. P. kr̥sá-ti till, x. 34, 13.

kr̥ṣ-í, f. field, x. 34, 13 [kr̥ṣ till].

kr̥ṣ-ṭi, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kr̥ṣ till].

kr̥ṣ-ná, a. black, i. 35, 2. 4. 9; x. 127, 7; f. í, vii. 71, 1.

kl̥p be fit, I. kálpati, es. kalpáyati, -te arrange, x. 15, 14.

ví- dispose, x. 90, 11. 14.

ket-ú, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear: Go. *haidu-s* 'manner'].

kévata, m. pit, vi. 54, 7.

kósa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.

kr-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].

krand bellow, I. P. krándati.

abhi- bellow towards, v. 83, 7.

kránd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].

kram stride, I. P. krámati, Ā. krám-ate.

ví- stride out, pf. cakrame, viii. 29, 7.

abhi ví- spread asunder, develop into: ipf.

ákrāmat, x. 90, 4.

krīd play, I. kriṣa, x. 34, 8.

krudh be angry, IV. P. krúdhvati; red. ao. inj. cukrudhāma, ii. 33, 4.

kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid who knows where, x. 34, 10 [pronounced kúa].

kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. Ā. kṣámate.

abhi- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, II. P. kṣéti, iv. 50, 8.

ádhi- dwell in (lc.), i. 154, 2.

kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣé-ma, m. possession, viii. 86, 8 [kṣi: kṣáyati possess].

Khan-í-trima, a. produced by digging, vii. 49, 2 [khan dig].

khálu, adv. indeed, x. 34, 14 [p. 227].

khā-tá, pp. dug, iv. 50, 3 [khan dig].

khyā see: no present; a ao. ákhyat.

abhi- perceive, vii. 86, 2.

ví- survey, i. 35, 5. 7. 8; x. 127, 1.

Gan-á, m. throng, iv. 50, 5; x. 34, 12.

gabh-irá, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirá-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. gáchati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. áganma, viii. 48, 3. 11 [Gk. *βαίνω*, Lat. *veniō*, Eng. *come*].

á- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatá, x. 15, 4; 3. gámantu, x. 15, 5². 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.

garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gárbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [grbh receive].

gáv-y-úti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].

gáh-ana, a. unfathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jigāti.

abhi- approach, vii. 71, 4.

á- come: rt. ao. agāt, i. 35, 8.

pári- go by (acc.): root ao. inj. gāt, ii. 33, 14.

prá- go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.
 gā-tú, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
 gātre-gātre, lc. itv. cd., in every limb, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [song : gā sing].
 gīr, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 135, 7 [gr sing].
 giri-kṣī-t, a. mountain-dwelling, i. 154, 3 [kṣī dwell].
 giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].
 gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
 gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
 gūlhā, pp. hidden, x. 129, 3 [guh hide].
 1. gr sing, IX. grṇāti, grṇitē, ii. 33, 8. 12.
 abhī- greet favourably, x. 15, 6.
 2. gr waken: red. ao. 2. du. ipv. jigṛtam, iv. 50, 11.
 grṇ-ānt, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grṇ-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
 gr̥t-sa, a. experienced, vii. 86, 7.
 gr̥dh be greedy, IV. P. gr̥dhyati; a ao. āgr̥dhat, x. 34, 4.
 gr̥bh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 gr̥h-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 gr̥hé-gr̥he, lc. itv. cd., in every house, v. 11, 4.
 gó, f. cow, pl. N. gāvās, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gāś, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2. 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bov-), OI. bō, Eng. cow].
 Gó-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gó cow + pā protect].

gó-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gó-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
 gó-māyu, a. (Bv.) lowing like a cow, vii. 103, 6. 10 [māyū, m. lowing].
 grabh seize, IX. gr̥bhṇāti, gr̥bhṇitē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
 grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].
 grīsmā, m. summer, x. 90, 6.
 Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. garēma, Lat. formu-s, Gk. θερμό-s 'warm', Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9. 10 [sad sit].
 gharm-in, a. heated, vii. 103, 8.
 ghas eat: root ao. 3. pl. ákṣan, x. 15, 12 [= á-gh(a)s-an].
 ghā, enc. emphasizing pel., iv. 51, 7 [180].
 gh̥r-ñi, f. heat, ii. 33, 6 [gh̥r = hr̥ be hot].
 gh̥r-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11. 14; v. 11, 3; 83, 8 [gh̥r be hot].
 gh̥rtā-nirñij, a. (Bv.) having a garment of ghee, ii. 35, 4 [nir-ñij, f. splendour from nís out + nij wash].
 gh̥rtā-pratika, a. (Bv.) butter-faced, v. 11, 1 [pratika, n. front from pratyāñc turned towards].
 gh̥rtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 gh̥r̥s-vi, a. impetuous, i. 85, 1 [gh̥r̥s = hr̥s be excited].
 gho-rā, a. terrible; n. magic power, v. 34, 14.
 ghós-a, m. sound, x. 168, 1. 4 [ghus make a noise].

Ca, enc. pel. and, i. 160, 2. 3; ii. 33, 13²; 35, 6. 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7. 9. 14; 34, 11; 90, 2. 3. 7. 8. 10; if, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3. 11; 15, 3. 13²; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
 cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλω-s, Anglo-Saxon hweowol].
 caks, see II. cáṣṭe [reduplicated form of kas = kās shine: = ca-k(a)s].

abhí- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya illumine, viii. 48, 6.
 ví- reveal, x. 34, 13.
 cáks-u, n. eye, x. 90, 13 [caks see].
 cáks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 33, 2.
 catur-aksá, a. (Bv.) four-eyed, x. 14, 10. 11 [aksá = áksi eye].
 catus-pád, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fidwōr].
 catvārimśá, ord., f. í, fortieth, ii. 12, 11.
 ca-nā, pcl. and not, vii. 86, 6.
 candrā-mās, m. moon, x. 90, 13 [K. ed. bright (candrā) moon (mās)].
 car fare, I. cārati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhí- bewitch, x. 34, 14.
 ā- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhí sám- come together, viii. 48, 1.
 carā-tha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-í-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsanī-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsanī, a. active, f. folk + dhṛ-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cā-ru-s 'dear'].
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cētati, -te; pf. cikéta, i. 35, 7; sb. ciketat, i. 35, 6; cs. citāya stimulate, iv. 51, 3; cetāya cause to think, vii. 86, 7.
 ā- observe: pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, iii. 59, 6.
 cid, enc. pcl. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 33, 12; vii. 86, 1. 3. 8; x. 34, 8²; 127, 5 [Lat. quid].
 cekit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tṛ, m. furtherer, ii. 12, 6 [eud impel].
 cyāv-ana, a. unstable, ii. 12, 4 [cyu move].
 cyāv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].
 cyu waver, fall, I. cyávate.
 prá-, cs. cyāvāya overthrow, i. 85, 4.

Chand seem, II. P. chāntti; pf. ca-chānda, vii. 63, 3; seem good, please, 3. s. s ao. áchān, x. 34, 1.
 chánd-as, n. metre, x. 14, 16; 90, 9.
 chāyá, f. shade, ii. 33, 6 [Gk. σκιά].

Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].
 jajū-áná, pf. pt. Ā. having been born, x. 14, 2 [jan generate].
 jan generate, create, I. jánati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajūiré were born, x. 90, 9². 10; iṣ ao. ájani-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ájijanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. ἐ-γεν-ό-μεν].
 prá- be prolific, IV. A. jāya, ii. 33, 1; 35, 8.
 ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].
 janáy-ant, cs. pr. pt. generating, i. 85, 2.
 ján-i, f. woman, i. 85, 1.
 ján-i-man, n. birth, ii. 35, 6.
 jan-ús, n. generation, vii. 86, 1 [jan generate].
 jáy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].
 jár-ant, pr. pt. aging, old, x. 34, 3 [jṛ waste away; Gk. γέρ-οντ- 'old man'].
 jar-ás, m. old age, vii. 71, 5 [jṛ waste away; cp. Gk. γῆρας 'old age'].
 jar-i-tṛ, m. singer, ii. 33, 11 [jṛ sing].
 jálāṣa, a. cooling, ii. 33, 7.
 jálāṣa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajā, n. remedy].
 jálp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].
 jas be exhausted, I. jása; pf. ipv. jajastám weaken, iv. 50, 11.

jā *be born*, IV. *Ā. jāyate is born*, v. 11, 3; 83, 4; x. 90, 5; *jāyase art born*, v. 11, 6; ipf. *ājāyata was born*, x. 90, 9. 12. 13²; 129, 3; 135, 6; *ājāyanta*, x. 90, 10.

jāgr-vi, a. *watchful*, v. 11, 1; *stimulating*, x. 34, 1 [from red. stem of 2. gr *wake*].

jā-tā, pp. *born*, ii. 12, 1; x. 90, 5. 7; 168, 3; = finite vb., *were born*, x. 90, 10. 13; n. *what is born*, ii. 33, 3 [jā *be born*].

jātā-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12. 13 [véd-as, n. *knowledge from vid know*].

jān-u, n. *knee*, x. 15, 6 [Gk. γόν-u, Lat. *genu*, Go. *kniu*, Eng. *knee*].

jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā *be born*].

jā-yā, f. *wife*, x. 34, 2. 4. 10. 11. 13 [jā *be born*].

jār-in-i, f. *courtesan*, x. 34, 5 [having *paramours*: jārā].

Jāhuṣ-ā, m. name of a protégé of the *Āsvins*, vii. 71, 5.

ji *conquer*, I. *jāyati*; ft. *jesyāmi*, x. 34, 6; ps. *jīyate*, iii. 59, 2 [when accented this form appears in the RV. as *jīyate*, i. e. it is then pr. *Ā.* of *jyā overpower*].

vī- *conquer*, ii. 12, 9.

sām- *win*, iv. 50, 9.

jigī-vāms, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji *conquer*].

jihmā, a. *transverse* = *athwart*, i. 85, 11; *prone*, ii. 35, 9.

jirā-dānu, a. (Bv.) *having quickening gifts*, v. 83, 1.

jiv-ā, n. *living world*, iv. 51, 5 [Lat. *viv-o-s*].

jivās-e, dat. inf. *to live*, viii. 48, 4; with *prā* *to live on*, x. 14, 14.

juṣ *enjoy*, VI. *juṣā*, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. *jújusan*, vii. 61, 6; iṣ ao. sb. *jōṣiṣat*, ii. 35, 1 [cp. Gk. γέωω, Lat. *gus-tus*, Go. *kisan*, Eng. *choose*].

juṣ-ānā, pr. pt. *Ā. enjoying*, viii. 48, 2.

jús-ta, pp. (with shifted accent) *acceptable*, iii. 59, 5 [juṣ *enjoy*].

jū, IX. P. *junāti speed*, vii. 86, 7.

jr, I. *Ā. jára awake, be active*, iv. 51, 8.

jéha-māna, pr. pt. *Ā. gasping*, x. 15, 9 [jeh *gasp*].

jñā *know*, IX. *jānāti*, x. 34, 4 [cp. Gk. ἔ-γινω-ν, Lat. *co-gno-sco*, Eng. *know*].

vī-, ps. *jñāyáte be distinguished*, iv. 51, 6.

jmā, f. *earth*, gen. *jmás*, iv. 50, 1.

jyā-yāms, cpv. *more*, x. 90, 3; *elder*, vii. 86, 6 [jyā *overpower*; Gk. βιά 'force'].

jyé-sṭha, spv. *highest*, ii. 35, 9; *chief*, vii. 86, 4 [spv. of jyā].

iyót-is, n. *light*, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = *dyut shine*].

Tā, dem. prn., *that; he, she, it; n. tád that*, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 35, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 103, 5. 7; x. 34, 12. 13; 90, 12; 129, 2. 3. 4; 135, 5; m. *A. tám him*, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. *téna with it*, viii. 29, 4. 10; *with him*, x. 90, 7; I. f. *táyā with that*, i. 85, 11; D. *tásmāi to him*, iii. 59, 5; iv. 50, 8²; x. 34, 12; *for him*, x. 135, 2; *to that*, viii. 48, 12. 13 (= *as such*); x. 168, 4; *for that*, viii. 48, 10; ab. *tásmād from him*, x. 90, 5. 8. 9³. 10³; *than that*, x. 129, 2; G. *tásya of him*, ii. 35, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. *táu these two*, x. 14, 12; f. *té these two*, i. 160, 1. 5; D. *tábhyām to those two*, x. 14, 11; pl. N. m. *té they*, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 3. 5³. 12. 13; *those*, x. 15, 1; 90, 16; = *as such*, x. 15, 4. 7; f. *tās they*, iv. 51, 8; *those*, iv. 51, 7². 9; vii. 49, 1. 2. 3. 4; n. *tā those*, i. 154, 6; ii. 33, 13; x. 14, 16; *tāni those*, i. 85, 12; x. 90, 16; A. *tān those* = *that*, x. 90, 8; I. *tébhis with them*, i. 35, 11; x. 15, 8. 14; f. *tábhis with them*, x. 168, 2; G. *tésām of them*, x. 14, 6; L. *tásu in them*, ii. 33, 13.

tams shake.

abhí- *attack*: pf. *tatasré*, iv. 50, 2.

tatan-vāms, pf. pt. *having spread*, vii. 61, 1 [tan *stretch*].

tā-tas, adv. *thence*, x. 90, 4; *so*, x. 135, 6 [prn. root *tā*].

tā-tra, adv. *there*, x. 34, 13 [prn. root *tā*].

tā-thā, adv. *thus*, x. 90, 14 [prn. root *tā*].

ta-dānim, adv. *then*, x. 129, 1 [prn. root *tā*].

tan *extend* = *perform*, VIII. *tanóti*; ipf. *átanvata*, x. 90, 6 [cp. Gk. τέννμαι 'stretch', Lat. *tendo* 'stretch'].

abhi- *extend over*: red. pf. sb., i. 160, 5.

áva- *slacken* (Ā.), ii. 33, 14.
 ā- *extend to* (acc.), i. 35, 7.
 ānu ā- *extend over*, viii. 48, 13.
 tán-aya, n. *descendant*, ii. 33, 14 [tan extend].
 tan-ū, f. *body*, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; *self*, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. *ten-u-i-s*, Gk. *ταυ-ύ-*, Eng. *thin*].
 tanv-āná, pr. pt. Ā. *performing*, x. 90, 15 [tan extend].
 tap burn, I. tāpa; pf. tatāpa = *it pains*, x. 34, 11; ps. tapyáte, *is distressed*, x. 34, 10 [cp. Lat. *tep-ere* 'be warm'].
 táp-ana, a. *burning*, x. 34, 7 [tap burn].
 táp-as, n. *heat*, x. 129, 3 [Lat. *tep-or*].
 tap-tá, pp. *heated*, vii. 103, 9 [tap burn].
 tám-as, n. *darkness*, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].
 támis-ic-i, f. *power of darkness*, viii. 48, 11 [tamis = támas + ic = i-añc].
 tar-āni, a. *speeding onward*, vii. 63, 4 [tṛ cross].
 tá-rhi, adv. *then*, x. 129, 2 [prn. root tá].
 táva, gen. (of tvám) *of thee*, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tava*, Lith. *tavē*].
 tav-ás, a. *mighty*, ii. 33, 3; v. 83, 1 [tu be strong].
 tavás-tama, spv. *mightiest*, ii. 33, 3.
 táv-is-i, f. *might*, i. 35, 4 [távis = táv-as, n. *might*].
 táskara, m. *thief*, viii. 29, 6.
 tashī-vāms, pf. pt. act. *having stood*, ii. 35, 14 [sthā stand].
 tāpay-iṣṇú, a. *causing to burn*, x. 34, 7 [from cs. of tap burn].
 tāy-ú, m. *thief*, vii. 86, 5 [= stāyú; cp. ste-ná thief].
 tig-má, a. *sharp*, viii. 29, 5 [tij be sharp].
 tirañc-īna, a. *across*, x. 129, 5 [tirás].
 tir-ás, prp. *across*, vii. 61, 7 [tṛ cross; Av. *tarō*; cp. Lat. *trans* = 'crossing', N. pr. pt.].
 tisf, nm. f. of trī *three*, N. tistrás, i. 35, 6; ii. 35, 5.
 tú, pcl. *indeed*, vii. 86, 1 [prn. root tu in tu-ám].
 tuch-yá, n. *void*, x. 129, 3.
 túbhya, D. (of tvám) *to thee*, v. 11, 5 [cp. Lat. *tibi*].
 túbhyam, D. (of tvám) *for thee*, iv. 50,

3; v. 11, 5; (angry) *with thee*, vii. 86, 3; = *by thee*, vii. 86, 8.
 tur-á, a. *eager*, vii. 86, 4 [tur = tvar speed].
 tuvi-jātā, pp. *high-born*, iv. 50, 4 [tuvi from tu be strong].
 túviṣ-mant, a. *mighty*, ii. 12, 12 [tuv-is, n. *might from tu be strong*].
 trp be pleased, IV. P. trpṇoti; cs. tarpáya satisfy, i. 85, 11 [cp. Gk. *τέρω*].
 trs thirst, IV. trsyā; pf. tātrśúr, x. 15, 9 [cp. Gk. *τέσσομαι* 'become dry', Lat. *torreo* 'scorch', Eng. *thirst*].
 trs-náj, a. *thirsty*, i. 85, 11.
 trśyā-vant, a. *thirsty*, vii. 103, 3 [trśyā thirst].
 tṛ cross, VI. tirá.
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.
 ví- run counter to (acc.), x. 34, 6.
 te, enc. dat. (of tvám), *to thee*, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; *for thee*, iv. 50, 3; gen. *of thee*, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *tōi*, Gk. *τοῖ*].
 tok-á, m. *offspring, children*, ii. 33, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyá, dem. prn., n. *tyád that*, iv. 51, 1; pl. *tyá those*, viii. 48, 11.
 tras tremble, I. trassa [Gk. *τρέω*, Lat. *terreo* 'frighten'].
 nís- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. *protecting*, viii. 48, 14 [trā protect].
 trī, nm. *three*, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. *τρι-*, Lat. *tri-*, OI. *trī*, Eng. *three*].
 trī-kādruka, m. pl. *three Soma vats*, x. 14, 16 [kādrú, f. *Soma vessel*].
 trī-dhātu, a. (Bv.) *having three parts, threefold*, i. 85, 12; 154, 4.
 trī-pañcāśá, a. *consisting of three fifties*, x. 34, 8.
 trī-pād, a. (Bv.) *consisting of three-fourths*, x. 90, 4; m. *three-fourths*, x. 90, 3.
 trī-vandhurá, a. *three-seated*, vii. 71, 4.
 trī-śadhasthá, a. (Bv.) *occupying three seats*, iv. 50, 1; n. *threefold abode*, v. 11, 2 [śadhá-3tha, n. *gathering-place*].

tri-ṣṭúbh, f. name of a metre, x. 14, 16.
tri-s, adv. thrice, x. 90, 11 [Gk. *trís*].
tre-dhā, adv. in three ways, i. 154, 1.
tvāks-iyāms, cpv. most vigorous, ii. 33, 6.
tvād, ab. (of tvām) than thee, ii. 33, 10.
tvām, prs. prn. thou, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12².
13.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = takṣ fashion].

tvā, enc. A. (of tvām) thee, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.

tvā-datta, pp. (Tp. cd.) given by thee, ii. 33, 2.

tvām, prs. prn. A. (of tvām) thee, v. 11, 5. 6².

tveṣ-ā, a. terrible, ii. 33, 8. 14 [tviṣ be agitated].

tveṣā-samdrś, a. (Bv.) of terrible aspect, i. 85, 8.

tvōta, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dāks-a, m. will, vii. 86, 6; might, viii. 48, 8 [daks be able].

dāks-ina, a. right, vi. 54, 10 [cp. Gk. *δεξιό-s*, Lat. *dexter*].

dakṣina-tās, adv. to the south, x. 15, 6.

dād-at, pr. pt. giving, vii. 103, 10 [dā give].

dādhāt, pr. pt. bestowing, i. 35, 8; with ā (following), x. 34, 6 [dhā put].

dādh-āna, pr. pt. A. committing, assuming, i. 35, 4; ii. 12, 10; = going, x. 15, 10 [dhā put].

dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk. *δόμο-s*, Lat. *domu-s*].

dāsa, nm. ten, x. 34, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulā, length of ten fingers, x. 90, 1 [dāsa + aṅgūli finger].

Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. non-Aryan, ii. 12, 10 [das lay waste].

dah burn, I. dāha.

nīs- burn up, x. 34, 9.

1. dā give, III. dādāti, ii. 35, 10; x. 14, 9; ao. ādāt, vii. 103, 10³; ipv. 3. du. dātām, x. 14, 12; s ao. op. diṣya, ii. 33, 5 [cp. Gk. *δίδωμι*, Lat. *dā-re*].

ānu- forgive, ii. 12, 10.

ā- take, ii. 12, 4.

pārā- abandon : ao. inj., viii. 48, 8.

pāri- give over to: ipv. dehi, x. 14, 11.

prā- present : root ao. ādās, x. 15, 12.

2. dā divide, IV. dāya; wield, ii. 33, 10. dādrhānā, pf. pt. A. steadfast, i. 85, 10 [drh make firm].

dā-tr, m. giver, ii. 33, 12.

Dānu, m. son of Dānu, a demon, ii. 12, 11.

dā-man, n. rope, viii. 86, 5 [3. dā bind].

dās-vāms, pf. pt. worshipping, m. worshipper, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].

dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].

dās-ā, m. slave, vii. 86, 7.

didṛk-ṣu, adv. with a desire to see = find out, vii. 86, 3 [from ds. of drś see].

div, m. sky, A. dīvam, iii. 59, 7; G.

divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L.

diví, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφος*, *Δίφι*].

div play, IV. dīvyā, x. 34, 13.

dīv-ā, adv. by day, vii. 71, 1. 2 [w. shift of accent for dīv-ā].

divi-sprś, a. touching the sky, v. 11, 1; x. 168, 1 [diví L. of div + sprś touch].

divé-dive, lc. itv. cd. every day, i. 1, 3. 7 [L. of divá day].

div-yā, a. coming from heaven, divine, vii. 49, 1; 103, 2; x. 34, 9 [dív heaven].

dís, f. quarter (of the sky), i. 85, 11; x. 90, 14 [dīs point].

1. dī fly, IV. dīya.

pāri- fly around, ii. 35, 14; v. 83, 7.

2. dī shine : pf. dīdāya, ii. 33, 4.

dīdi-vāms, pf. pt. shining, ii. 35, 3. 14 [dī shine].

dīdivi, a. shining, i. 1, 8 [dī shine].

dīdhy-āna, pr. pt. A. pondering, iv. 50, 1 [dhī think].

dīp shine, IV. A. dīpya.

sām- inflame : red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].

dīy-ant, pr. pt. flying, vii. 63, 5 [dī fly].

dīrghā, a. long, i. 154, 3; x. 14, 14 [Gk. *δολιχό-s*].

dīrgha-śrú-t, a. heard afar, vii. 61, 2 [śru hear + t].

du go : iṣ ao. sb. daviṣāni, x. 34, 5.

dudhrā, a. fierce, ii. 12, 15.

dur-i-tā, (pp.) n. faring ill, hardship, i. 35, 3 [dus ill + pp. of i go].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam *go*].
 dur-matí, f. *ill-will*, ii. 33, 14 [dus *ill* + matí *thought*].
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gift*].
 duṣ-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kr̥ *do* + t].
 dú-stúti, f. *ill praise*, ii. 33, 4 [dus *ill* + stúti *praise*].
 duh *milk*, II. P. dógdhi; s̥ ao. duk-sata, with two acc., i. 160, 3.
 duh-i-tṛ, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dauhtar*].
 dū-dábhā, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dábhā *deception*].
 dū-tá, m. *messenger*, v. 11, 4; 83, 3; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rá, a. *far*].
 dūrē-arthā, a. (Bv.) *whose goal is distant*, vii. 63, 4.
 dr̥ *pierce*, int. dardarsi, ii. 12, 15.
 dṛ-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dṛ *split*; cp. Gk. δέπω, Eng. *tear*].
 dr̥s see: pf. dādr̥se *is seen*, vii. 61, 5.
 dr̥śāye, dat. inf. *to see*, x. 14, 12.
 dr̥s-tvāya, gd. *having seen*, x. 34, 11.
 dṛh *make firm*, I. P. dṛmha; ipf. ádṛm-hat, ii. 12, 2.
 dev-á, m. *god*, i. 1, 1. 2. 4. 5; 35, 1. 2. 3². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [*celestial from div̥ heaven*].
 deva-trā, adv. *among the gods*, x. 15, 9.
 deva-mānā, n. *abode of the gods*, x. 135, 7.
 deva-yú, a. *devoted to the gods*, i. 154, 5.
 deva-vandá, a. *god-praising*, x. 15, 10 [vand *greet*].
 devá-hiti, f. *divine order*, viii. 103, 9 [devá *god* + hi-tí, f. *impulse from hi impel*].
 dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-á *god*].
 doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣá *evening* + vas-tr̥ *from vas shine*].
 dāiv-ya, a. *divine*, i. 35, 5; viii. 48, 2;

coming from the gods, ii. 33, 7; n. *divinity*, ii. 35, 8 [from devá *god*].
 Dyāvā-prthiví, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.
 dyu-mát, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *bright*].
 dyu-mná, n. *wealth*, iii. 59, 6.
 dyó, m. *heaven*, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Ζεύς, Ζῆν, Lat. *diem*].
 dyót-ana, a. *shining*, viii. 29, 2 [dyut *shine*].
 dráv-iṇa, n. *wealth*, iv. 51, 7 [movable property, from dru *run*].
 dru *run*, I, dráva.
 áti- *run past* (acc.), x. 14, 10.
 drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ *be hostile*].
 drúh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
 dvá, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *dù*, Eng. *two*].
 dvādaśá, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
 dvār, f. du. *door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhvr̥ *close with loss of aspirate through influence of dvá two*, as having two folds].
 dvi-tā, (inst.) adv. (*doubly*) *as well*, vii. 86, 1 [dvi *two*].
 dvi-pád, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δι-πόδ-, Lat. *bi-ped-*].
 dviṣ *hate*, II. dvéṣti, x. 34, 3.
 dvéṣ-as, n. *hatred*, ii. 33, 2 [dviṣ *hate*].
 Dhán-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
 1. dhán-van, n. *waste land*, i. 35, 8; desert, v. 83, 10.
 2. dhán-van, n. *bow*, ii. 33, 10.
 dham *blow*, I. P. dhāmatí, ps. dham-yáte, x. 135, 7.
 ví- *blow asunder*, iv. 50, 4.
 dhām-ant, pr. pt. *blowing*, i. 85, 10.
 dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established = dhr̥ *hold*].
 1. dhā *put*, III. dādhāti, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehí, x. 14, 11; dhattá, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *per-form*, ipf. dhatta, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhé, x. 129, 7; ds. *desire to bestow*, didhiṣanti, ii. 35, 5; *support*, didhiṣāmi, ii. 35, 12 [Gk. *τιθημι*].
- ádhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ádhita, x. 127, 1.
- ā- *deposit*, root ao. sb. dhās, v. 83, 7.
- ní- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ádhāyi, viii. 48, 10.
- pári- *put around*, vi. 54, 10.
- prá- *put from* (ab.) *into* (lc.), vii. 61, 3.
- ví- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ádadhur, x. 90, 11.
- canas- *accept gladly*, ii. 35, 1.
- purás- *place at the head*, *appoint Purohita*: pf. dadhire, iv. 50, 1.
2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
- dhā-man, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put*, *establish*].
- dhārayát-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayat, pr. pt. cs. of dhr̥ *hold*].
- dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
- dhisānā, f. *bowl*, i. 160, 1.
- dhī, f. *thought*, i. 1, 7; iv. 50, 11.
- dhī *think*, III. dīdhye.
- ā- *think to oneself*, ā- dīdhye, x. 34, 5.
- dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhi *think*].
- dhunéti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + íti].
- dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
- dhū-má, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*-s, Lat. *fumu*-s].
- dhūr-ti, f. *malice*, viii. 48, 3 [dhv̥ *injure*].
- dhr̥ *support*, *fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
- dhr̥ṣ-ñú, n. adv. *forcibly*, x. 34, 14 [dhr̥ṣ *be bold*, *dare*].
- dhe-nú, f. *cow*, i. 160, 3; ii. 35, 7 [*yielding milk*: dhe = dhā *suck*].
- dhrú-ti, f. *seduction*, vii. 86, 6 [dhru = dhv̥ *injure*].
1. Ná, pel. *as*, *like*, i. 35, 6; 85, 1. 7. 8²; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5². 7; 103, 2². 3. 7;
- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
2. ná, neg. pel. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 2⁴; iv. 51, 6; vi. 54, 3³. 4. 9; vii. 61, 5³; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13²; 34, 2-5. 12; 129, 1⁴. 2. 7²; 168, 3. 4 [180].
- nákt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakt*, cp. Lat. *nox* = *noct*-s].
- ná-kṣatra, n. *star*; *day-star*, vii. 86, 1 [nák *night* + kṣatrā *dominion* = *ruling over night*].
- nad-í, f. *stream*, ii. 35, 3 [nad *roar*].
- ná-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt*- 'nephew'].
- nápitr̥, m. (weak stem of nápāt) *son*: gen. náptur, ii. 35, 11; dat. náptre, ii. 35, 14 [ná-pitr̥ *having no father* = 'nephew', 'grandson'].
- nábh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSl. *nebo*].
- nam *bend*, I. náma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nán-namīti *bend low*, v. 83, 5.
- prāti- *bend towards*: pf. nānāma, ii. 33, 12.
- nám-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam *bend*].
- namas-yá, den. *adore*, ii. 33, 8 [nāmas *homage*].
- namas-yā, a. *adorable*, iii. 59, 4.
- nár-ya, a. *manly*, i. 85, 9.
- náv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέο*-s, Lat. *novu*-s, OSl. *novu*, Eng. *new*].
- Náva-gv-a, m. *an ancient priest*, iv. 51, 4; pl. *a family of ancient priests*, x. 14, 6 [*having nine cows*: gu = gó].
- náv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].
1. naś *be lost*, IV. P. náśya; ao. neśat, vi. 54, 7.
2. naś *reach*, I. náśa.
- ví- *reach*, ii. 35, 6.
- naś, f. *night*, vii. 71, 1.
- naś-tá, pp. *lost*, vi. 54, 10 [naś *be lost*].
- nas, prs. prn., A. *us*, i. 1, 9; 35, 11²; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7²; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,

14; *to us*, x. 127, 4; D., i. 1, 9 a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15 a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. *of us*, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

nah bind, IV. náhya.

sám- *knit together*: irr. pf. 2. pl. anāha, viii. 48, 5.

nā = ná *not*, x. 34, 8.

nāka, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.

nālf, f. *flute*, x. 135, 7.

nāth-itá, pp. *distressed*, x. 34, 3 [nāth *seek aid*].

nādyá, m. *son of streams*, ii. 35, 1.

nādh-amāna, pr. pt. Ā. *seeking aid, suppliant*, ii. 12, 6; 33, 6.

nānā, adv. *separately*, ii. 12, 8.

nābhi, f. *navel*, x. 90, 14.

nā-man, n. *name*, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. ὄνομα, Lat. nōmen, Go. namō, Eng. name].

nārī, f. *woman*, ii. 33, 5 [from nār *man*].

nāsatya, m. du. epithet of the Aśvins, vii. 71, 4 [ná + asatyá *not untrue*].

ni-kṛt-van, a. *deceitful*, x. 34, 7 [ní *down* + kr *do*].

ni-citá, pp. *known*, ii. 12, 13 [ni + ci *note*].

ninyá, n. *secret*, vii. 61, 5.

ni-todín, a. *piercing*, x. 34, 7.

ni-drá, f. *sleep*, viii. 48, 14 [ní + drā *sleep*; cp. Gk. δαρ-θάνω, Lat. dor-mio].

ni-dhī, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [ní *down* + dhi = dhā *put*].

ní-dhruví, a. *persevering*, viii. 29, 3 [ní + dhrúvi *firm*].

ni-pādá, m. *valley*, v. 83, 7 [ní *down* + páda, m. *foot*].

nir-áyaṇa, n. *exit*, x. 135, 6 [nís *out* + áy-ana *going*: i go].

ni-vát, f. *depth*, x. 127, 2 [ní *down*].

ni-vésanī, a. *causing to rest*, i. 35, 1 [from cs. of ní + viś *cause to turn in*].

ni-satta, pp. with ā, *having sat down in* (íc.), x. 15, 2 [ní + sad *sit down*].

ni-sád-yā, gd. *having sat down*, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.

ni-siñc-ánt, pr. pt. *pouring down*, v. 83, 6 [sic *sprinkle*].

nišká, m. *necklace*, ii. 33, 10.

niṣ-krtá, n. *appointed place*, x. 34, 5 [pp. *arranged*: nís *out* + kr *make*].

nī *lead*, I. náya; 2. pl. ipv., x. 34, 4.

sám- *conjoin with* (inst.), vi. 54, 1.

nic-á, adv. *down*, x. 34, 9 [inst. of nyāñc *downward*].

nú, adv. *now*, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. *pel. pray?* vii. 86, 2 [Gk. nú, OI. nu, OG. nu].

nud *push*, VI. nudá; pf. 3. pl. Ā. nudre, i. 85, 10, 11.

prá- *push away*: pf. vii. 86, 1.

nū, adv. = nú *now*, vii. 63, 6 [OG. nū].

nū-tana, a. *present*, i. 1, 2 [nū *now*].

nū-nám, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū *now*].

nṛ, m. *man*, pl. N. nāras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνὴρ, ἀνδρός].

nṛ-cákṣas, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [nṛ *man* + cákṣas *look*].

nṛ-pāti, m. *lord of men*, vii. 71, 4.

nṛ-mṇá, a. *manliness, valour*, ii. 12, 1 [cp. nṛ-mānas *manly*].

ne-tī, m. *guide*, ii. 12, 7 [nī *lead*].

nó = ná + u *also not*, vi. 54, 3.

náu, f. *ship*, x. 135, 4 [Gk. ναῦ-s, Lat. nāv-i-s].

ny-āñc, a. *downward*, v. 83, 7 [ní- *down* + -añc- *ward*].

ny-ùpta, pp. *thrown down*, x. 34, 5, 9 [ní + vap *strew*].

Paks-ín, a. *winged*, x. 127, 5 [paksá, m. *wing*].

pác-ant, pr. pt. *cooking*, ii. 12, 14, 15 [pac *cook*, Lat. coquo for *pequo*, OSI. 3. s. pečētū].

pāñca, nm. *five*, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].

pāṇ-i, m. *niggard*, iv. 51, 3 [paṇ *bar-gain*].

pat fly, I. páta, x. 14, 16; cs. patáya *fall*, v. 83, 4 [Gk. πέτ-ε-ται *flies*, Lat. pet-o].

pát-i, m. *lord*, pl. N. pátayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. παῖ-s].

páth, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. πάτο-s].

path-i, m. *path*, i. 35, 11; x. 14, 7; 168, 3.

pathi-kṛt, m. *path-maker*, x. 14, 15 [kṛ-t *making*: kr + determinative t].

pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.

path-yā, f. *path*, x. 14, 2.

pad fall, IV. Ā. pádya; pp. papāda, x. 34, 11.

áva- *fall down*, vi. 54, 3.

pád, *foot*, du. ab. padbhyám, x. 90, 12, 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].

pad-á, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad *walk*; Gk. πῆδ-ο-ν 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praiseworthy*, i. 160, 5; [pan *admire*].

pánthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντο-ς].

pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánya, gdv. *praiseworthy*; pan *admire*].

paprath-āná, pf. pt. Ā. *spreading oneself*, iv. 51, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 3 [pī *swell*].

pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].

para-má, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.

par-ás, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1. 2.

parás-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.

parā-yánt, pr. pt. *departing*, x. 34, 5 [pārā *away*, Gk. πέπα *beyond*, + i go].

parā-vát, f. *distance*, i. 35, 3; iv. 50, 3.

pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pairi*, Gk. ἐπί].

pari-dhí, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi reduced form of dhā *put*].

pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].

parivatsar-īna, a. *yearly*, vii. 10, 8 [pári- + vatsará, m. *complete year*].

pári-śkrta, pp. *adorned*, x. 135, 7 [pári *round* + skr = kr *make* = *put*].

pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *away* + iy-i-vāms: *from i go*].

Parjánya, m. a *god of rain*, v. 83, 1-5. 9.

Parjanya-jinvita, pp. *quickenened by Parjanya*, vii. 103, 1 [jinv sec. root = jin- *from ji quicken*].

pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. πέπαρα 'limits'].

pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. περφα in περφαίνω 'finish' for περφαίνω].

pav-í, m. *felly*, vi. 54, 3.

pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].

paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].

paś-ú, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*; Lat. *pecu-s*, Go. *faihu*].

paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].

paścā-tād, adv. *behind*, viii. 48, 15 [paścā inst. adv. Av. *pasca* 'behind'].

paścād, (ab.) adv. *behind*, x. 90, 5; *afterwards*, x. 135, 6.

1. pā *drink*, I. pība, iv. 50, 10; root ao. ápāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].

sám- *drink together*, x. 135, 1.

2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].

pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].

pāpāyā, inst. f. adv. *evilly*, x. 135, 2 [pāpā, a. *bad*].

pār-á, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. πόπο-ς 'passage'].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. from prthiví *earth*].

pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].

pi *swell*, I. páyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.

pi-tū, m. *drink*, x. 15, 3 [pā *drink*].

pi-tṛ, m. *father*, i. 1, 9; 160, 2. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. *pater*, Go. *fadar*].

pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].

pinv *yield abundance*, I. pínva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pī swell*].

prā- *pour forth*, v. 83, 6.

piś adorn, VI. piśśá: pf. pipiśúr, vii. 103, 6; A. pipiše, ii. 33, 9.
 pi-tá, pp. drunk, viii. 48, 4. 5. 10. 12.
 piyúsa, m. n. milk, ii. 35, 5 [pi swell].
 putrá, m. son, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.
 púnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.
 punar-hán, a. striking back, x. 34, 7.
 punaná, pr. pt. purifying, vii. 49, 1 [pū purify].
 púr, f. citadel, ii. 35, 6 [pr fill].
 púram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) abundance, púr-am acc.].
 purás-tād, adv. in the east, iv. 51, 1. 2. 8; forward, v. 83, 8; before, viii. 48, 15; in front, x. 135, 6.
 purā, adv. formerly, iv. 51, 7.
 purā-ná, a., f. f, ancient, iv. 51, 6; m. pl. ancients, x. 135, 1. 2 [purā formerly].
 puru-tāma, a. spv. most frequent, iv. 51, 1 [purú, Gk. πολύ-].
 puru-trá, adv. in many places, x. 127, 1; in many ways, vii. 103, 6.
 puru-rúpa, a. (Bv.) having many forms, ii. 33, 9.
 Púru-śa, m. the primaeval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
 puruśá-tā, f. human frailty, x. 15, 6.
 puró-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purás + hitá, pp. of dhā put].
 puró-hiti, f. priestly service, vii. 61, 7.
 pus-tá, n. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].
 puṣ-tí, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
 pū purify, IX. punāti, i. 160, 3.
 pūr-ná, pp. full, i. 154, 4; vii. 103, 7 [pūr fill: cp. Gk. πολλοί 'many', Eng. full].
 pūruṣa, m. metrical for púruṣa, x. 90, 3. 5.
 pūr-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15. 2. 8. 10; 90, 16.
 pūrva-já, a. born of old, x. 14, 15 [jā be born].
 pūrva-bháj, a. receiving the preference, iv. 50, 7 [bhaj share].
 pūrva-sú, a. bringing forth first, ii. 35, 5.
 pūrvāhṇ-á, m. morning, x. 34, 11 [pūrvá early + ahna = áhan day].
 pūrv-yá, a. ancient, i. 35, 11; x. 14, 7.

Pūs-án, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [pus thrive].
 pr take across, III. P. piparti; ipv. pi-prtám, vii. 61, 7; II. P. pársi = ipv., ii. 33, 3.
 pre mix, VII. prnakti.
 sám-, A. prñkté, mingle, vii. 103, 4.
 prchá-māna, pr. pt. A. asking oneself, x. 34, 6 [prach ask].
 prft-anā, f. battle, i. 85, 8.
 prthiv-í, f. earth, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 168, 1 [the broad one = prthví, f. of prthú from prath spread].
 prś-ni, a. speckled, i. 160, 3; vii. 103, 4. 6. 10.
 Prśni-mātr, a. (Bv.) having Prśni as a mother, i. 85, 2.
 prśat-i, (pr. pt.) f. spotted mare, i. 85, 4. 5.
 prśad-ājyá, n. clotted butter, x. 90, 8.
 prś-ant, (pr. pt.) a. variegated, iv. 50, 2.
 pr fill, IX. prñāti, ii. 35, 3.
 ā- fill up, v. 11, 5; vii. 61, 2.
 pépiś-at, pr. pt. int. thickly painting, x. 127, 7 [piś paint].
 pós-a, m. prosperity, i. 1, 3 [pus thrive].
 pra-keṭá, m. beacon, x. 129, 2 [prá + cit appear].
 prach ask, VI. prchá, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. posco = porc-sco and prec-or, OG. forsc-ōn].
 pra-já, f. offspring, ii. 33, 1; pl. progeny, ii. 35, 8; = men, v. 83, 10 [cp. Lat. pro-gen-ies].
 prajā-vant, a. accompanied by offspring, iv. 51, 10.
 prati-kāmám, adv. at pleasure, x. 15, 8 [kāma desire].
 prátijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janá, m. adversary].
 prati-dívan, m. adversary at play, x. 34, 6 [div play].
 prati-dośám, adv. towards eventide, i. 35, 10 [dośá evening].
 prati-búdhya māna, pr. pt. awaking towards (acc.), iv. 51, 10.
 prati-māna, n. match, ii. 12, 9 [counter-measure: mā measure].
 prá-tir-am, acc. inf. to prolong, viii. 48, 10 [tr cross].
 pra-tná, a. ancient, iv. 50, 1 [prá before].

prath spread out, I. *Ā. prātha* : ppf. pa-prāthat, vii. 86, 1.
 pra-thamā, ord. first, i. 35, 1⁴; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [=pra-tamā foremost; OP. fra-tama].
 prathama-jā, a. first-born, x. 168, 3 [jā = jan].
 prathamā-m, adv. first, iv. 50, 4.
 pra-dīs, f. control, ii. 12, 7 [diś point].
 pra-bodhāyant, es. pr. pt. awakening, iv. 51, 5 [budh wake].
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].
 prā-yati, f. impulse, x. 129, 5 [yam extend].
 prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].
 pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].
 pra-vāt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prā forward].
 pravāte-jā, a. born in a windy place, x. 34, 1 [pra-vātā + ja = jan].
 pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].
 prā-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].
 pra-sargā, m. discharge, vii. 103, 4 [srj emit].
 pra-savitṛ, m. rouser, vii. 63, 2 [sū stimulate].
 prā-siti, f. toils, x. 34, 15 [si bind].
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].
 pra-starā, m. strewn grass, x. 14, 4 [str strew].
 prā fill [extended form, pr-ā, of pṛ fill].
 ā- pervade, s ao. āprās, x. 127, 2.
 prāñc, a., f. prāc-ī, forward, x. 34, 12; facing, x. 135, 3 [prā + añc].
 prāṇā, m. breath, x. 90, 13 [prā + an breathe].
 prā-vṛṣ, f. rainy season, vii. 103, 3. 9 [vṛṣ rain].
 prāvṛṣ-ā, a., f. ī, belonging to the rains, vii. 103, 7.
 prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].
 Phaligā, cave, iv. 50, 5.
 Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadh-nan, x. 90, 15.
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
 babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.
 barh-āṇa magic power, x. 34, 7 [brh make big].
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhiḥ-śād : sad sit].
 barhiṣ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiṣ].
 barh-īs, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
 bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13.
 bādḥ drive away, I. *Ā. bādḥate*, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
 āpa- drive away, i. 35, 3. 9; 85, 3.
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆχυ-s, OG. buog].
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhī fear].
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].
 bīl-ma, n. shavings, ii. 35, 12.
 budh-ānā, ao. pt. *Ā. waking*, iv. 51, 8.
 budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].
 brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.
 brh-ānt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [bṛh-as prob. gen. = brhās; cp. brāhmaṇas pāti].
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].
 brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
 brāhmaṇā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].
 brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

ádhi- *speak for* (acc.), i. 35, 11; x. 15, 5.

úpa-, *Ā. implore*, iv. 51, 11.

Bhaks-á, m. *draught*, x. 34, 1 [bhak-s, sec. root *consume* from bhaj *partake of*].

bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1. 7.

bhad-rá, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [*praiseworthy*: bhand *be praised*].

Bhar-atá, m. pl. name of a tribe, v. 11, 1.

bhár-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥ *bear*].

bháv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū *be*].

bhā *shine*, II. P. bhāti.

áva- *shine down*, i. 154, 6.

ví- *shine forth*, ii. 35, 7. 8; v. 11, 1.

bhid *split*, VII. bhināti [Lat. *find-o*].

ví- *split open*, i. 85, 10.

bhiśák-tama, m. spv. *best healer*, ii. 33, 4 [bhiśáj *healing*].

bhiśáj, m. *physician*, ii. 33, 4.

bhī *fear*, I. Ā. bháyate, i. 85, 8; ii. 12, 13; pf. bibháya, v. 83, 2; s ao. ábhaśur, viii. 48, 11.

bhī-má, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī *fear*].

bhur *quiver*, int. járbhurīti, v. 83, 5.

bhúv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū *be*].

bhū *become, be*, I. bháva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ábhavat, v. 11, 3. 4; x. 135, 5. 6; *come into being*, x. 90, 4; pf. ba-bhúva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ábhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhútu, iv. 50, 11 [cp. Gk. φύ-ω, Lat. *fu-i-t*].

abhí- *arise superior to* (acc.), iii. 59, 7.

ā- *arise*, pf., x. 129, 6. 7; 168, 3.

āvis- *appear*, vii. 103, 8.

sám- *do good to* (dat.), viii. 48, 4.

bhū-tá, pp. *been*, x. 90, 2; n. *being*, x. 90, 3.

bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φύ-μα 'growth'].

bhū-ri, a. *great*, ii. 33, 9; *much*, ii. 33, 12; adv. *greatly*, i. 154, 6.

bhūri-śr̥nga, a. (Bv.) *many-horned*, i. 154, 6.

bhūr-ñi, a. *angry*, vii. 86, 7.

bhūs *strive*, I. P. bhūṣati [extended form of bhū *be*].

pāri- *surpass*, ii. 12, 1.

bhr̥ *bear*, III. bibharti, ii. 33, 10; iii. 59, 8; *hold*, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. *ferō*, Arm. *bèrem*, OI. *berim*, Go. *baira*].

ví-, I. bhara, *carry hither and thither*, v. 11, 4.

Bhr̥g-u, m. pl. a family of ancient priests, x. 14, 6.

bheṣaj-á, a. *healing*, ii. 33, 7; n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhiśáj *healing*].

bhóg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].

bhoj-á, m. *liberal man*, iv. 51, 3.

bhój-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].

bhyas = bhī *fear*, I. Ā. bhyásate, ii. 12, 1.

bhrāj *shine*, I. Ā. bhrájate.

ví- *shine forth*, i. 85, 4.

bhrāja-māna, pr. pt. Ā. *shining*, vii. 63, 4.

bhrá-tr̥, m. *brother*, x. 34, 4 [Gk. φράτωρ, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, Osl. *bratrū*].

Mah, mām̐h *be great*, mām̐hate and mām̐he (3. s.).

sám- *consecrate*, vii. 61, 6.

maghá-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-á *bounty*: mah *be great*].

maghóni, a. f. *bounteous*, iv. 51, 3 [f. of maghávan].

maṇḍuka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.

math-itá, pp. *kindled by friction*, viii. 48, 6.

math-yá-māna, pr. pt. ps. *being rubbed*, v. 11, 6.

mad *rejoice*, I. máda, in (lc.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; cs. mādaya, Ā. *rejoice*, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; *gladden*, x. 34, 1 [Gk. μαδάω, Lat. *madoō* 'drip'].

mád-a, m. *intoxication*, i. 85, 10; viii. 48, 6.

mada-cyút, a. *reeling with intoxication*, i. 85, 7 [cyu *move*].

mád-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.

mádh-u, n. *honey, mead*, i. 154, 4. 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέθυ, Lith. medū-s, OSl. medŭ, Eng. mead].

mádhū-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.

madhu-ścūt, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 3 [ścūt drip].

mádhya, a. *middle*, vii. 49, 1. 3; x. 15, 14 [Lat. mediu-s].

madhya-má, spv. a. *middlemost*, x. 15, 1. man think, VIII. Ā. manute, viii. 29, 10;

IV. Ā. mányate, viii. 48, 6; x. 34, 13. mán-as, n. *mind*, x. 90, 13; 129, 4; 135, 3 [Av. manō, Gk. μένος].

mánas-vant, a. *wise*, ii. 12, 1.

man-ā, f. *jealousy*, ii. 33, 5 [man think].

man-isā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man think].

Mán-u, m. *an ancient sage*, ii. 33, 13.

mano-jū, a. *swift as thought*, i. 85, 4 [mánas mind + jū to speed].

mán-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.

mand *exhilarate*, I. mánda: iṣ ao. Ā. āmandiśātām, vii. 103, 4.

úd- *gladden*, pf. mamanda, ii. 33, 6 [= mad rejoice].

mand-as-āná, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].

mand-rá, a. *gladdening*, v. 11, 3 [mand exhilarate].

mandrá-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.

mán-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 3; vii. 61, 2 [man think].

man-yú, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8. 14 [man think].

mayo-bhú, a. *benificent*, ii. 33, 13 [má-y-as gladness + bhu = bhū being for = conducting to].

Mar-út, m. pl. *the storm gods*, i. 85, 1. 4-6. 8. 10. 12; ii. 33, 1. 13; v. 83, 6.

marút-vant, a. *accompanied by the Maruts*, ii. 33, 6.

marḍ-i-tf, m. *one who pities*, x. 34, 3 [mrḍ be gracious].

már-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-τό-s, θεο-τό-s 'mortal', Lat. mor-ta 'goddess of death'].

márt-ya, a. *mortal*; m. *mortal man*, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.

marmrjyá-māna, pr. pt. *int. making bright*, ii. 35, 4 [mrj wipe].

máh, a. *great*, ii. 33, 8; G. mahás, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].

mah-án, m. *greatness*, ii. 12, 1; 35, 2 [mah be great].

mah-ánt, a. *great*, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].

mahá-vadha, a. (Bv.) *having a mighty weapon*, v. 83, 2.

máh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].

mahi-tvá, n. *greatness*, vii. 61, 4.

mahi-tvaná, n. *greatness*, i. 85, 7.

mah-in, a., f. -ī, *great*, i. 160, 2. 5.

mah-i-mán, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 168, 1; *power*, x. 129, 3; pl. *powers*, x. 129, 5.

mah-ī, a. f. *great*, ii. 33, 8. 14; x. 14, 1 [mah be great].

má-hyam, prs. prn. D. *to me*, x. 34, 1. 2 [cp. Lat. mihi].

mā *measure*, III. Ā. mímite.

ví- *measure out*: pf. vi-mamé, i. 154, 1. 3; 160, 4; ii. 12, 2.

mā, enc. prs. prn. A. *me*, ii. 33, 6. 7; viii. 48, 5³. 6. 10; x. 34, 1. 2; 127, 7 [Lat. mē, Eng. me].

mā, proh. pel. *not*, ii. 33, 1. 4³. 5; viii. 48, 8. 14²; x. 15, 6; 34, 13. 14 [Gk. μή 'not'].

mā-kis, proh. prn. pel. *not any one*, vi. 54, 7 [Gk. μή-τις 'no one'].

mā-kim, proh. prn. pel. *no one*, vi. 54, 7².

Mátalī, m. *a divine being*, x. 14, 3.

mā-tf, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. māter, OI. māthir, Eng. mother].

mādhvi, m. du. *lovers of honey*, vii. 71, 2 [mádhū honey].

mānuṣa, a. *human*; m. *man*, vii. 63, 1 [mánus man].

mām, prs. prn. A. *me*, vii. 49, 1-4.

mā-yā, f. *mysterious power*, i. 160, 3 [mā make].

mā-yú, a. *lowing*, vii. 103, 2 [mā bellow].

mās-a, m. *month*, vii. 61, 4 [mās moon

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 3.
 Mi-trá, m. a sun god, iii. 59, 1-9; vii.
 61, 4; 63, 1. 6; n. *friendship*, x. 34,
 14.

Mitrā-Vārunā, du. cd. *Mitra and Varuṇa*,
 i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.

mī *damage*, IX. mināti [cp. Gk. *μi-vú-ω*,
 Lat. *mi-nu-o*].

ā- *diminish*, ii. 12, 5.

prá- *infringe*, vii. 63, 3; 103, 9; viii.
 48, 9.

mīdh-vāms, a. *bounteous*, ii. 33, 14; vii.
 86, 7 [unred. pf. pt., probably from
 mih *rain*].

múkha, n. *mouth*, x. 90, 11-13.

muc *release*, VI. muñcá: ppf. ámumuk-
 tam, vii. 71, 5.

mud *be merry*, I. Ā. móda.

prāti- *exult*, v. 83, 9.

mrg-á, m. *beast*, i. 154, 2; ii. 33, 11.

mrj *wipe*, II. mārjmi.

sám- *rub bright*, ii. 35, 12.

mṛd *be gracious*, VI. mṛlā, ii. 33, 11. 14;
 viii. 48, 9; x. 34, 14; cs. mṛlāya, *id.*,
 viii. 48, 8.

mṛlay-āku, a. *merciful*, ii. 33, 7 [mṛd *be*
gracious].

mṛl-iká, n. *mercy*, vii. 86, 2; viii. 48, 12
 [mṛd *be gracious*].

mr-tyú, m. *death*, x. 129, 2 [mr *die*].

mṛś *touch*, VI. mṛśá.

pári- *embrace*, x. 34, 4.

mṛś *be heedless*, IV. mṛśya.

āpi- *forget*, vi. 54, 4.

me, enc. prs. prn. D. *to me*, vii. 63, 3;
 86, 3. 4; x. 34, 13; G. *of me*, ii. 35, 1;
 vii. 86, 2; viii. 29, 2 [Gk. *μοι*].

maujavatá, a. *coming from Mūjavant*, x.
 34, 1.

Yá, rel. prn. *who, which, that*: N. yás, i.
 35, 6; 154, 1². 3. 4; 160, 4; ii. 12, 1-
 7. 9-15; 33, 5. 7; iii. 59, 2. 7; iv. 50,
 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63,
 1. 3; vii. 71, 4¹; 86, 1; viii. 48, 10². 12;
 x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50,
 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61,
 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2³.
 12; 129, 1. 3. 4; 135, 7; *with kím ca*
whatever, v. 83, 9; A. yám, i. 1, 4; ii.
 12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135,
 3. 4; I. yéna, i. 160, 5; ii. 12, 4; iv.
 51, 4; f. yáyā, iv. 51, 6; Ab. yásmād,
 ii. 12, 9; G. yásya, i. 154, 2; ii. 12,

1. 7⁴. 14²; 35, 7; v. 83, 4³; vii. 61,
 2; x. 34, 4; f. yásyās, x. 127, 4; L.
 yásmin, iv. 50, 8; x. 135, 1; du. yáu,
 x. 14, 11; pl. N. yé, i. 35, 11; 85, 1.
 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-
 10. 13². 14²; 90, 7. 8; *with ké what-*
ever, x. 90, 10; f. yás, vii. 49, 1. 2. 3;
 n. yāni, ii. 33, 13; yā, i. 85, 12; ii.
 33, 13³; iv. 50, 9; vii. 86, 5; A. m.
 yán, x. 14, 3; 15, 13²; G. f. yásām,
 vii. 49, 3; L. f. yāsu, iv. 51, 7; vii.
 49, 4⁴; 61, 5.

yakṣ-á, n. *mystery*, vii. 61, 5.

yaj *sacrifice*, I. yája; ipf. áyajanta, x.
 90, 7. 16.

yaj-atá, a. *adorable*, i. 35, 3. 4; ii. 33, 10
 [Av. *yazata*; from *yaj worship*].

yaj-átha, m. *sacrifice*, v. 11, 2 [yaj
worship].

yája-māna, m. *sacrificer*, vi. 54, 6 [pr.
 pt. Ā. of *yaj worship*].

yáj-us, n. *sacrificial formula*, x. 90, 9
 [yaj *worship*].

yaj-nā, m. *worship, sacrifice*, i. 1, 1. 4;
 ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4;
 vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13;
 90, 7-9. 15. 16² [Av. *yasna*, Gk. *ἀρνό-ς*].

yajñā-ketu, a. (Bv.) *whose token is sacri-*
fice, iv. 51, 11.

yajdá-manman, a. (Bv.) *whose heart is*
set on sacrifice, vii. 61, 4.

yajñ-íya, a. *worthy of worship, holy*, iii.
 59, 4; *adorable*, x. 14, 5. 6 [yajñā
worship].

yat *array oneself*, I. yáta: pf. i. 85, 8;
 cs. yātáya *marshal, stir*, iii. 59, 1;
clear off, x. 127, 7.

yá-tas, adv. *whence*, x. 129, 6. 7 [prn.
 root yá].

yá-ti, prn. *how many*, x. 15, 13 [prn.
 root yá].

yá-tra, rel. adv. *where*, i. 154, 5. 6; vii.
 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7;
 90, 16 [prn. root yá].

yá-thā, rel. adv. *how*, x. 135, 5. 6; *so that*,
 ii. 33, 15; *unaccented = iva like*, viii.
 29, 6 [prn. root yá].

yathā-vaśám, adv. *according to (thy, his)*
will, x. 15, 14; 168, 4 [váśa, m.
will].

yá-d, cj. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51,
 6; v. 83, 2-4. 9; vii. 103, 2-5; x. 34,
 5; 90, 6. 11. 15; *in order that*, vii. 71,
 4; *so that*, vii. 86, 4; *since*, i. 160, 2;
 if, viii. 48, 9 [n. of rel. yá].

yād-i vā, cj. *whether*, x. 129, 7; *or, or else*, *ibid.* [yā-d-i if, rel. adv. + vā or].
 y-ānt, pr. pt. *going*, vii. 61, 3 [i go].
 yam *extend, bestow*, I. yācha, iv. 51, 10; v. 83, 5; pf. *ā. yemire submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15².
 ādhi- *extend to* (dat.), i. 85, 12.
 ā- *guide to* (lc.), root ao. inj. yamat, x. 14, 14.
 ni- *bestow*, iv. 50, 10.
 prá- *present a share of* (gen.), x. 15, 7.
 ví- *extend to*, i. 85, 12.
 Yam-ā, m. *god of the dead*, i. 35, 6; x. 14, 1-5. 7-16; 15, 8; 135, 1. 7.
 yaś-ās, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 5.
 yahví, f. *swift one*, ii. 33, 9; 35, 14.
 yā go, II. yāti, i. 35, 3³. 10; vii. 49, 3; x. 168, 1.
 ā- *come*, i. 35, 2; x. 15, 9.
 ūpa ā- *come hither*, vii. 71, 2.
 ā ūpa *come hither to*, vii. 71, 4.
 pári prá- *proceed around*, iv. 51, 5.
 yātayáj-jana, a. (gov. ed.) *stirring men*, iii. 59, 5 [yātáyant, pr. pt. cs. of yat array oneself + jána man].
 yātu-dhāna, m. *sorcerer*, i. 35, 10 [yātú, m. *sorcery* + dhāna *practising from dhā put, do*].
 yā-ma, m. *course*, iv. 51, 4 [yā go].
 yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].
 yu *separate*, III. yuyóti, ii. 33, 1. 3; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 33, 9; cs. yaváya *save from*, viii. 48, 5; yāváya *ward off*, x. 127, 6².
 yuk-tá, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. ζευκτός, Lat. iunctus, Lith. jūnkta-s].
 yuktá-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.
 yuj yoke, VII. yunákti: pf. yuyujé, x. 34, 11; rt. ao. áyugdhvam, i. 85, 4.
 prá- yoke in front, i. 85, 5.
 yúdhya-māna, pr. pt. *ā. fighting*; m. *fighter*, ii. 12, 9 [yudh fight].
 yúyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh fight].
 yuva-tí, f. *young maiden*, ii. 35, 4. 11 [f. of yúvan youth].
 yúv-an, a. *young*, ii. 33, 11; m. *youth*, ii. 35, 4 [Lat. iuven-i-s].
 yuv-ām, prs. prn. N. *you two*, vii. 71, 5;

dat. yuvábhyām *to you two*, vii. 61, 7 [= yū- + am].
 yuva-yú, a. *addressed to you*, vii. 71, 7.
 yūy-ām, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūs-ām, Av. yūš, yūšem, Go. yūs].
 yóg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
 yój-ana, n. *league*, i. 35, 8 [yoking from yuj yoke].
 yó-ni, m. *womb*, ii. 35, 10; *abode*, iv. 50, 2; x. 34, 11; *receptacle*, viii. 29, 2 [holder from yu hold].
 yós-ā, f. *woman*, x. 168, 2.
 yós, n. *blessing*, ii. 33, 13; x. 15, 4.
 Ramh *hasten*, I. rāmha; cs. rāmháya *cause to speed*, i. 85, 5.
 rakṣ *protect*, I. rákṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. ἀλέξω 'ward off'].
 rákṣa-māna, pr. pt. *ā. protecting*, vii. 61, 3 [rakṣ protect].
 rakṣ-ās, m. *demon*, i. 35, 10; v. 83, 2.
 rakṣ-i-tí, m. *guardian*, x. 14, 11 [rakṣ protect].
 raghu-pátvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghú *swift*: Gk. ῥαχύ-s].
 raghu-śyád, a. *swift-gliding*, i. 85, 6 [raghú *swift* + syand run].
 ráj-as, n. *space, air*, i. 35, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. ῥεβος, Go. riqiz-a].
 rán-ya, a. *glorious*, i. 85, 10 [ran rejoice].
 rá-tna, n. *gift, treasure*, i. 35, 8 [rā give].
 ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.
 rá-tha, m. *car*, i. 35, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 83, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 168, 1 [r go].
 ráth-ya, a. *belonging to a car*, i. 35, 6.
 rad dig, I. ráda: pf. raráda, vii. 49, 1.
 radh-rá, a. *rich*, ii. 12, 6 [rádh succeed].
 randh *make subject*, IV. P. rádhya: red. ao., ii. 33, 5.
 ráp-as, n. *bodily injury*, ii. 33, 3. 7.
 ram *set at rest*, IX. rampāti: ipf. ii. 12, 2; I. *ā. ráma rejoice in* (lc.), x. 34, 13.
 ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rā give].
 ráv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].
 raś-mí, m. *ray*, i. 35, 7; *cord*, x. 129, 5.
 rā give, II. rāti; 2. ind. rāsi = ipv., ii.

33, 12; III. ipv. 2. pl. rarīdhvam, v. 83, 6.
 rāj rule, over (gen.), I. P. rājati, i. 1, 8.
 rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7. 9; vii. 49, 3. 4; 86, 5; viii. 48, 7. 8; x. 14, 1. 4. 7. 11. 15; 34, 8. 12; 168, 2 [rāj rule, Lat. regō-].
 rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
 rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
 rātri, f. night, i. 35, 1; x. 127, 1. 8; 129, 2.
 rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
 rādho-dēya, n. bestowal of wealth, iv. 51, 3 [dēya, gdv. to be given from dā give].
 ri release, IX. rināti, ii. 12, 3.
 ānu- flow along, i. 85, 3.
 ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπω, Lat. linquo].
 āti- extend beyond: ps. ipf. āricyata, x. 90, 5.
 rīs, f. injury, ii. 35, 6.
 riś be hurt, IV. rīśyati, vi. 54, 3; a ao. inj., vi. 54, 7. 9; injure, viii. 48, 10.
 rih kiss, II. rēdhi, ii. 33, 13.
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
 ruc shine, I. rōca; es. rocāya cause to shine, viii. 29, 10.
 ruc-ānā, rt. ao. pt. Ā. beaming, iv. 51, 9.
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
 ruj-ant, pr. pt. shattering, x. 168, 1.
 Rud-rā, m. name of a god, i. 85, i; ii. 33, 1-9. 11-13. 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
 rudh obstruct, VII. ruṇaddhi, runddhē, x. 34, 3.
 āpa- drive away: rt. ao. arodham, x. 34, 3.
 rūś-ant, pr. pt. gleaming, iv. 51, 9.
 ruh grow, I. rōhati, rōhate.
 āti- grow beyond (acc.), x. 90, 2.
 ā- rise up in (acc.), viii. 48, 11.
 rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
 re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
 ré-tas, n. seed, v. 83, 1. 4; x. 129, 4 [ri flow].
 reto-dhā, m. impregnator, x. 129, 5 [ré-tas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 3 [ribh sing].
 revāt, adv. bountifully, ii. 35, 4 [n. of revánt].
 re-vāt-i, f. wealthy, iv. 51, 4 [f. of revánt].
 re-vánt, a. wealthy, viii. 48, 6 [re = rai wealth].
 rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2. 4; ii. 12, 1; vii. 64, 4; 86, 1.
 rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rē-s].
 Rauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhinī].
 Lak-sā, n. stake (at play), ii. 12, 4 [token, mark: lag attack].
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκός 'white', Lat. lux, lūc-is].
 Vag-nū, m. sound, vii. 103, 2 [vac speak].
 vac utter, III. P. vīvakti; ao. op., ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
 ādhi- speak for (dat.), viii. 48, 14.
 prá- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
 vác-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].
 vacas-yā, f. eloquence, ii. 35, 1.
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vazra 'club'].
 vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12. 13; 33, 3.
 vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
 vajr-in, m. bearer of the bolt, vii. 49, 1.
 vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. Féτος year, Lat. vetus in vetus-tas 'age'].
 vats-in, a., f. -ī, accompanied by calves, vii. 103, 2.
 vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5³; x. 34, 12.
 āchā- invoke, v. 83, 1.
 ā- utter, ii. 12, 15; viii. 48, 14.
 prá- utter forth, iś ao., avādiśur, vii. 103, 1.
 sām- converse about (acc.) with (inst.), vii. 86, 2.
 vād-ant, pr. pt. speaking, vii. 103, 3. 6. 7.

van win, VIII. vanóti win [Eng. win; cp. Lat. *ven-ia* 'favour'].

ā-, ds. vivāsa seek to win, ii. 33, 6; v. 83, 1.

van-ús, m. enemy, iv. 50, 11 [eager, rival: van win].

vāne-vane, lc. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 33, 12.

vānda-māna, pr. pt. A. approving, ii. 33, 12.

vap strew, I. vāpati, vāpate.

nī- lay low, ii. 33, 11.

vapuṣ-yā, a. fair, i. 160, 2 [vāpuṣ, n. beautiful appearance].

vay-ām, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3. 4; iv. 50, 6; 51, 11; vi. 54, 8. 9; vii. 86, 5; viii. 48, 9. 13. 14; x. 14, 6; 127, 4 [Av. *vaem*, Go. *wais*, Eng. *we*].

váy-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vī enjoy].

vay-ā, f. offshoot, ii. 35, 8.

vayúnā-vat, a. clear, iv. 51, 1 [vay-únā].

vayo-dhā, m. bestower of strength, viii. 48, 15 [váyas force + dhā bestowing].

vár-i-man, n. expanse, iii. 59, 3 [vr cover].

vár-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vr cover].

varivo-vít-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [várivas + vid find].

vár-iyas, cpv. a. wider, ii. 12, 2 [urú wide].

Vár-una, m. vii. 49, 3. 4; 61, 1. 4; 63, 1. 6; 86, 2. 3. 4. 6. 8; x. 14, 7 [Gk. *οὐρανός* 'heaven'; vr cover, encompass].

vár-ṇa, m. colour, ii. 12, 4 [coating: vr cover].

várta-māna, pr. pt. Ā., with ā rolling hither, i. 35, 2 [vrt turn].

várt-man, n. track, i. 85, 3 [vrt turn].

várdh-ana, n. strengthening, ii. 12, 14 [vrđh increase].

várdha-māna, pr. pt. Ā. growing, i. 1, 8 [vrđh grow].

várvrt-āna, pr. pt. Ā. int. rolling about, x. 34, 1 [vrt turn].

vars-ā, n. rain, v. 83, 10 [vrṣ rain].

vars-yā, a. rainy, v. 83, 3. 2.

val-á, m. enclosure, cave, iv. 50, 5 [vr cover].

valgū-yā, den. honour, iv. 50, 7.

vaś desire, II. vāṣti, s. l. vāsmi, ii. 33, 13; pl. l. uśmasi, i. 154, 6.

1. vas shine, VI. P. uchāti: pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].

2. vas wear, II. A. vāste [cp. Gk. *ἐν-νυμ* = *féennym*, AS. *werian*, Eng. *wear*].

abhí-, cs. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [AS. *wesan* 'be', Eng. *was*; in Gk. *ἄστυ* = *féastu*].

prá- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10. 11; D. to or for you, i. 85, 6. 12; iv. 51, 4; x. 15, 4. 6; G. of you, ii. 33, 13; x. 34, 12. 14 [Av. *vō*, Lat. *vōs*].

vas-atí, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-á, m. spring, x. 90, 6 [vas shine].

vás-āna, pr. pt. Ā. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vás-iṣṭha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].

vás-u, n. wealth, vi. 54, 4; vii. 103, 10; x. 15, 7 [vas shine].

vasu-déya, n. granting of wealth, ii. 33, 7.

vásu-mant, a. laden with wealth, vii. 71, 3. 4.

vásn-ya, a. for sale, x. 34, 3 [vasná, n. price, Gk. *ἄνο-ς* = *fḗσ-vo-ς* 'purchase price', Lat. *vēnu-m* = *ves-num*].

vás-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vásu good].

vás-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vás-u].

vah carry, draw, drive, I. váha, vii. 63, 2; s. ao. ávāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ánu- drive after: pf. anūhiré, x. 15, 8.

ā- bring, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.

ní- bring: pf. ūhathur, vii. 71, 5.

váh-ant, pr. pt. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

váh-ant-ī, pr. pt. f. bringing, ii. 35, 14.

váh-ni, m. driver, i. 160, 3 [vah drive].

vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἄνσι* = *á-fḗ-σι*; cf. Go. *waian*, German *wehen* 'blow'].

prá- blow forth, v. 83, 4.

vā, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. *ve*].

vāc, f. *voice*, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. *vōx* = *vōc-s*].

vāj-a, m. *conflict*, i. 85, 5; *booty*, ii. 12, 15; vi. 54, 5 [vaj be strong].

vāja-yú, a. *desirous of gain*, ii. 35, 1.

vāj-in, a. *victorious*, x. 34, 4 [vāja].

vāṇā, m. *pipe*, i. 85, 10.

vā-ta, m. *wind*, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. *ven-tu-s*, Gk. *ἀήτη-s*].

vām, enc. prs. prn. du. A. *you two*, iv. 50, 10; vii. 61, 6³; 63, 5; 71, 1; D. *for you two*, vii. 61, 2. 5²; vii. 71, 4; G. *of you two*, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.

vā-mā, n. *wealth*, vii. 71, 2 [vā = van win].

vāyav-yā, a. *relating to the wind*, *aërial*, x. 90, 8 [vāyú].

vā-yú, m. *wind*, x. 90, 13 [vā blow].

vār-ya, gdv. *desirable*, i. 35, 8 [vr choose].

vāvaś-at, pr. pt. int. *loving*, iv. 50, 5 [vāś lov].

vāvrdh-ānā, pr. pt. *Ā. having grown*, x. 14, 3 [vrdh grow].

vāśī, f. *axe*, viii. 29, 3.

vāsar-ā, a. *vernal*, viii. 48, 7 [*vasar spring; Gk. *ἔαρ*, Lith. *vasarà*].

vās-tu, n. *abode*, i. 154, 6 [vas dwell; Gk. *ἴασι*].

ví, m. *bird*, i. 85, 7; viii. 29, 8; pl. N.

váyas, x. 127, 4 [Av. *vi-*, Lat. *avi-s*].

vi-krāmaṇa, n. *wide stride*, i. 154, 2; x. 15, 3.

vi-cakramāṇā, pf. pt. *Ā. having strode out*, i. 154, 1 [kram stride].

ví-carṣaṇi, a. *active*, i. 35, 9.

vīj, pl. *stake at play*, ii. 12, 5.

ví-tata, pp. *extended*, x. 129, 5 [tan stretch].

vi-tarām, adv. *far away*, ii. 33, 2 [epv. of prp. ví away].

vit-tā, n. *property*, x. 34, 13 [pp. of vid find, acquire: acquisition].

1. vid know, II. P. *vétti*; pr. sb. *know of* (gen.), ii. 35, 2; ipv. *viddhi*, viii. 48, 8; pf. *véda*, viii. 29, 6; s. 2. *véttha*, x. 15, 13; 3. *véda*, x. 129, 6². 7²; pl. 1. *vidmā*, x. 15, 13 [Gk. *οἶδα*, *ἴδμεν*; AS. *ic wāt*, *wē witon*; Eng. *I wot*; Lat. *vid-ēre* 'see'].
prā- know, x. 15, 13.

2. vid find, VI. *vindā*, vi. 54, 4; x. 34, 3²; pf. *viveda*, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.

ānu- find out, ii. 12, 11; v. 11, 6.

ā-, s ao. *win hither*, x. 15, 3.

nís- find out, x. 129, 4.

vid-ātha, m. *divine worship*, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].

vi-dyút, f. *lightning*, ii. 35, 9; v. 83, 4 [ví afar + dyut shine].

vid-vāms, unred. pf. pt. *knowing*, vi. 54, 1 [Gk. *φειδώς*].

vidh worship, VI. *vidhá*, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.

prāti- pay worship to, vii. 63, 5.

vidh-ánt, pr. pt. m. *worshipper*, ii. 35, 7.

vi-dhāna, n. *task*, iv. 51, 6 [dis-position: ví prp. + dhāna from dhā put].

vi-přch-am, acc. inf. *to ask*, vii. 86, 3.

víp-ra, a. *wise*, iv. 50, 1; m. *sage*, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].

vi-bhāt-í, pr. pt. f. *shining forth*, iv. 51, 1. 10. 11 [bhā shine].

vi-bhídaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from *vi-bhid split asunder*, but the meaning here applied is obscure].

vi-bhrāja-māna, pr. pt. *Ā. shining forth*, vii. 63, 3 [bhrāj shine; Av. *brāzaiti* 'beams', Gk. *φλέγω* 'flame'].

ví-madhya, m. *middle*, iv. 51, 3.

vi-rapśā, m. *abundance*, iv. 50, 3 [ví + rapś be full].

Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].

virā-śāh, a. *overcoming men*, i. 35, 6 [= *vira-śāh* for *vira-sāh*].

vi-rúk-mant, m. *shining weapon*, i. 85, 3 [ruc shine].

ví-rūpa, a. *having different colours*, vii. 103, 6 [rúpā, n. form].

Vivás-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [ví + vas shine afar].

vís, f. *settlement*, x. 15, 2; *abode*, vii. 61, 3; *settler*, i. 35, 5; *subject*, iv. 50, 8.

viś enter, VI. *viśā*.

ā- enter, iv. 50, 10; viii. 48, 12. 15.

ní- come home, go to rest, x. 34, 14; 168, 3; s ao., *avikṣmahi*, x. 127, 4; es.

veśāya cause to rest, i. 35, 2.

viś-pāti, m. *master of the house*, x. 135, 1.

vísva, prn. a. *all*, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.

viśvá-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 3.

viśva-dānim, adv. *always*, iv. 50, 8.

viśvá-deva, a. [Bv.] *belonging to all the gods*, iv. 50, 6.

viśvá-psnya, a. *laden with all food*, vii. 71, 4 [psnya from psā eat].

viśvá-rūpa, a. (Bv.) *omni-form*, i. 35, 4; ii. 33, 10; v. 83, 5.

viśvá-śambhū, a. *beneficial to all*, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].

viśvá-ha, adv. *always*, ii. 12, 15; viii. 48, 14; -hā, *id.*, i. 160, 5; *for ever*, ii. 35, 14.

viśvāhā, adv. *always*, i. 160, 3 [viśvā āhā *all days*].

vīśve devās, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.

viś work, III. vīveṣṭi: pf. vivéṣa, ii. 35, 13.

vī-ṣita, pp. *unfastened*, v. 83, 7. 8 [vī + si bind].

viśu-na, a. *varied in form*, viii. 29, 1.

viśūci, a. f. *turned in various directions*, ii. 33, 2 [f. of viśv-añc].

vi-ṣṭhā host (?), x. 168, 2.

Vīś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viś be active].

viśv-añc, a. *turned in all directions*, x. 90, 4.

vi-sargá, m. *release*, vii. 103, 9 [vī + sṛj let go].

vi-sárjana, n. *creation*, x. 129, 6 [vi + sṛj let go].

vī-sṛṣṭi, f. *creation*, x. 129, 6. 7 [vī + sṛj let go].

vi-srásas, ab. inf. *from breaking*, viii. 48, 5 [vi + sras fall].

vī-hāyas, a. *mighty*, viii. 48, 11.

vī guide, II. véti, i. 35, 9.

úpa- come to (acc.), v. 11, 4.

vī-rá, m. *hero*, i. 85, 1; ii. 33, 1; 35, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].

virá-vat-tama, spv. a. *most abounding in heroes*, i. 1, 3.

virá-vant, a. *possessed of heroes*, iv. 50, 6.

virúdh, f. *plant*, ii. 35, 8 [vī asunder + rudh grow].

vīr-yā, n. *heroic deed*, i. 154, 1. 2; *heroism*, iv. 50, 7 [virá hero].

1. vr̥ cover, V. vr̥ṇóti, vr̥ṇute.

ā-, int. ipf. ā-varīvar contain, x. 129, 1. ví- uncloze, rt. ao. avran, iv. 51, 2.

2. vr̥ choose, IX. Ā. vr̥ṇite, ii. 33, 13; v. 11, 4; x. 127, 8.

vr̥k-a, m. *wolf*, x. 127, 6 [Gk. λύκο-s, Lat. lupu-s, Lith. vilka-s, Eng. wolf].

vr̥k-ī, f. *she-wolf*, x. 127, 6.

vr̥ktá-barhis, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vr̥ktá, pp. of vr̥j + barhis, q. v.].

vr̥k-śá, m. *tree*, v. 83, 2; x. 127, 4; 135, 1 [vr̥k simpler form of vraśc cut, fell].

vr̥j twist, VII. vr̥ṇákti, vr̥ṇkté.

pári- pass by, ii. 33, 14.

vr̥j-āna, n. *circle* (= family, sons), vii. 61, 4 [enclosure = vr̥j].

vr̥ṇāná, pr. pt. Ā. *choosing*, v. 11, 4 [vr̥ choose].

vr̥t turn, I. Ā. vartate roll, x. 34, 9; cs. vartáya turn, i. 85, 9.

ā-, cs. *whirl hither*, vii. 71, 3.

nís-, cs. *roll out*, x. 135, 5.

prá-, cs. *set rolling*, x. 135, 4.

ānu prá- *roll forth after*, x. 135, 4.

sám- *be evolved*, x. 90, 14.

ádhi sám- *come upon*, x. 129, 4.

Vr̥-trá, m. *name of a demon*, i. 85, 9; n. *foe* (pl.), viii. 29, 4 [encompasser: vr̥ cover].

vr̥-tvá, gd., *having covered*, x. 90, 1.

vr̥dh grow, I. várdha, i. 85, 7; ii. 35, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. vāvrdhúr, x. 14, 3; cs. vardháya strengthen, v. 11, 3. 5.

vr̥dh-é, dat. inf. *to increase*, i. 85, 1.

vr̥ṣ rain, I. vārṣa rain: iṣ ao. ávarsīs, v. 83, 10.

abhí- *rain upon*, ao. vii. 103, 3.

vṛṣan-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vṛṣan bull].

vṛṣ-an, m. *bull*, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with áśva = stallion); vii. 61, 5; 71, 6; *stallion*, vii. 71, 3 [Av. ar̥šan, Gk. ἔσσην].

vr̥ṣa-bhá, m. *bull*, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.

vr̥ṣa-lá, m. *beggar*, x. 34, 11 [little man].

vṛṣa-vr̥āta, a. (Bv.) *having mighty hosts*, i. 85, 4 [vṛṣan bull, stallion].

vr̥ṣ-tí, f. *rain*, v. 83, 6 [vr̥ṣ rain].

vṛṣṇyā-vant, a. *mighty*, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].

véd-ana, n. possession, x. 34, 4 [vid find, acquire].

vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].

ven long, I. P. vénati.

ānu- seek the friendship of, x. 135, 1.

volhṛ, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].

vāi, pcl., ii. 33, 9. 10 [180].

Vairūpā, m. son of Virūpa, x. 14, 5.

Vaivasvatā, m. son of Vivasvant, x. 14, 1.

vāśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = vís].

vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].

vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vī + añj adorn].

vyac extend, III. P. vivyakti.

sām- roll up, ipf. āvivyak, vii. 63, 1.

vyath waver, I. vyātha, vi. 54, 3.

vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.

vyūṣṭi, f. daybreak, vii. 71, 3 [vī + vas shine].

vy-ōman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vī + oman of doubtful etymology].

vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].

vra-tā, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].

vrata-cārīn, a. practising a vow, vii. 103, 1 [cār-īn, from car go, practise].

vrāta, m. troop, host, x. 34, 8. 12.

Śams praise, I. śāmsa, vii. 61, 4 [Lat. censeo].

śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.

śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].

śām-tama, spv. a. most beneficent, ii. 33, 2. 13; x. 15, 4 [śām, n. healing].

śaphā-vant, a. having hoofs, v. 83, 5.

śabāla, a. brindled, x. 14, 10.

śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8².

Śāmbara, m. name of a demon, ii. 12, 11.

śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śī lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.

śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].

śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].

śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. šātma-s 'helmet', OG. helm 'helmet'].

śāv-as, n. power, v. 11, 5 [sū swell].

śaśam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].

śaśay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śī lie].

śās-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for śā + śvant, orig. pt. of sū swell, Gk. ἄ-ναυτ-].

śāktā, m. teacher, vii. 103, 5 [śak be able].

śās order, II. śāsti, śāste.

ānu- instruct, vi. 54, 1.

abhī- guide to (acc.), vi. 54, 2.

śīk-van flame (?), ii. 35, 4.

śīks be helpful, pay obeisance, I. śīkṣa, iii. 59, 2 [ds. of śak be able].

śīkṣa-māṇa (pr. pt. Ā.), m. learner, vii. 103, 5.

śiti-pād, a. (Bv.) white-footed, i. 35, 5.

śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθάπο-s 'free, pure'].

śivā, a. kind, x. 34, 2.

śīśu, m. child, ii. 33, 13 [sū swell, cp. Gk. κνέω].

śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].

śī-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].

śīrṣ-ān, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυ-η 'head'].

śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuc be bright, Av. sux-ra 'flaming'].

śúc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 5; clear, vii. 49, 2. 3; pure, ii. 33, 13; 35, 3² [śuc shine].

śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.

śubh-āya, Ā. adorn oneself, i. 85, 3.

śubh-rā, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [śubh adorn].

śumbh, adorn, I. Ā. śúmbhate.

prā- adorn oneself, i. 85, 1.

śūṣ-ka, a. *dry*, vii. 103, 2 [for suṣ-ka, Av. *huṣ-ka*].

śūṣ-ma, m. *vehemence*, ii. 12, 1. 13; *impulse*, iv. 50, 7; *force*, vii. 61, 4 [śvas blow, snort].

śū-ra, m. *hero*, i. 85, 8 [Av. *sūra* 'strong', Gk. *ἀ-κυπο-ς* 'in-valid'].

śūdrā, m. *man of the servile caste*, x. 90, 12.

śūśuj-āna, pf. pt. A. *trembling* (?), x. 34, 6.

śūs-ā, a. *inspiring*, i. 154, 3 [śvas breathe].

śrñv-ānt, pr. pt. *hearing*, vi. 54, 8 [śru hear].

śrđh-yā, f. *arrogance*, ii. 12, 10 [śrđh be arrogant].

śr̥ crush, IX. śrñāti.

sām- be crushed: ps. ao. śāri, vi. 54, 7.

ścut drip, I. ścōta, iv. 50, 3.

śyā-vā, a. *dusky*, i. 35, 5 [OSl. *si-vŭ* 'grey'].

śyenā, m. *eagle*, vii. 63, 5; m. *hawk*, x. 127, 5.

śrād heart only with dhā = *put faith in*, believe in (dat.), ii. 12, 5 [Lat. *cord-*, Gk. *καρδ-ῖν* 'heart'].

śrāv-as, n. *fame*, i. 160, 5; iii. 59, 7 [śru hear; Gk. *κλέφος* 'fame', OSl. *slovo* 'word'].

śravas-yū, a. *fame-seeking*, i. 85, 8.

śrī-tā, pp. *reaching to* (lc.), v. 11, 3.

śrī, f. *glory*, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrñōti, *hear*, ii. 33, 4; x. 15, 5; pl. 3. śrñvire = ps., x. 168, 4.

śru-tā, pp. *heard*; *famous*, ii. 33, 11 [śru hear, Gk. *κλυ-τός* 'famous', Lat. *in-chu-tu-s* 'famous'].

śré-sṭha, spv. a. *best*, ii. 33, 3.

śró-tra, n. *ear*, x. 90, 14 [śru hear].

śráus-ti, f. *obedient mare*, viii. 48, 2 [śrus hear, extension of śru].

śva-ghn-in, m. *gambler*, ii. 12, 4.

śván, m. *dog*, x. 14, 10. 11 [Av. *span*, Gk. *κύων*].

śva-śrū, f. *mother-in-law*, x. 34, 3 [OSl. *sveky, svekrŭe*].

śvity-āñc, a. *whitish*, ii. 33, 8 [śviti (akin to śvetā, Go. *hweits*, Eng. *white*) + āñc].

Śās, nm. *six*, x. 14, 16 [Av. *xšvaš*, Gk. *ἕξ*, Lat. *sex*, OI. *sē*, Go. *saihs*, Eng. *six*].

Sá, dem. prn. N. s. m. *that, he*, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33,

13³; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5². 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = *thus*, ii. 12, 15; viii. 48, 9 [Av. *hō*, Gk. *ὅ*, Go. *sa*].

sam-yánt, pr. pt. *going together*, ii. 12, 8 [sám + i go].

sam-rarānā, pf. pt. *sharing gifts*, x. 15, 8 [sám + rā give].

sam-vatsará, m. *year*, vii. 103, 1. 7. 9.

sam-vid-ānā, pr. pt. *uniting*, with (inst.), viii. 48, 13; x. 14, 4 [vid find].

sam-vřj, a. *conquering*, ii. 12, 3.

sákh-i, m. *friend*, ii. 35, 12; vii. 86, 4; viii. 48, 4². 10; x. 34, 2. 5; 168, 3.

sakh-yā, n. *friendship*, viii. 48, 2.

sam-gámāna, m. *assembler*, x. 14, 1.

sac accompany, I. *śacate*, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. *ἐνεταί*, Lat. *sequitur*, Lith. *sekiū*].

sác-ā, adv. prp. *with* (lc.), iv. 50, 11 [sac accompany].

sájan-ya, a. *belonging to his own people*, iv. 50, 9 [sa-jana, kinsman].

sa-jósas, a. *acting in harmony with* (inst.), viii. 48, 15 [jósas, n. *pleasure*].

sat, n. *the existent*, x. 129, 1 [pr. pt. of as be].

sát-pati, m. *true* (?) *lord*, ii. 33, 12.

sat-yā, a. *true*, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. *truth* + ya].

satyā-dharman, a. (Bv.) *whose ordinances are true*, x. 34, 8.

satyānrtā, n. Dv. cd. *truth and falsehood*, vii. 49, 3 [satyā + ānrtā].

sad sit down, I. P. *sīdati*, i. 85, 7; sit down on (acc.). a ao. *sadata*, x. 15, 11 [Lat. *sīdo*].

ā- seat oneself on (acc.), i. 85, 6; occupy: pf. *sasāda*, viii. 29, 2.

nī- sit down, pf. (nī)śedur, iv. 50, 3; inj. *sīdat*, v. 11, 2; settle: pf. s. 2. *sasāttha*, viii. 48, 9.

sād-as, n. *seat*, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. *ἔδος*].

sādas-sadas, acc. itv. cd. *on each seat*, x. 15, 11.

sā-dā, adv. *always*, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dřś, a., f. -ī, *alike*, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. *in one day*, iv. 51, 5; at once, iv. 51, 7.

sadha-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhā = sahā together].
 sadhā-stha, n. *gathering place*, i. 154, 1, 3.
 san gain, VIII. P. sanóti, vi. 54, 5.
 sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ἔνο-ς*, Ol. *sen*, Lith. *sėnas* 'old'].
 sánt, pr. pt. *being*, x. 34, 9 [as be; Lat. (*prae*)-sent-].
 sam-dṛś, f. *sight*, ii. 33, 1.
 saptá, nm. *seven*, i. 35, 8; ii. 12, 3, 12; x. 90, 15² [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].
 saptá-raśmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptáśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptá + āśya, n. *mouth*].
 sá-p-ti, m. *racer*, i. 85, 1, 6.
 sa-práthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by *práthas*, n. *fame*].
 sa-bádha, a. *zealous*, vii. 61, 6 [bádha, m. *stress*].
 sabhá, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samá, a. *level*, v. 83, 7 [Av. *hama* 'equal', Gk. *ἰσός*, Eng. *same*, cp. Lat. *sim-ili-s*].
 sam-ád, f. *battle*, ii. 12, 3.
 sám-ana, n. *festival*, x. 168, 2 [coming together].
 samanā, adv. *in the same way*, iv. 51, 8² [inst., with shift of accent, from *samana* *being together*].
 samāná, a., f. *ī*, *same*, ii. 12, 8; iv. 51, 9; vii. 86, 3; *uniform*, vii. 63, 2; *common*, ii. 35, 3; vii. 63, 3; 103, 6.
 samāná-tas, adv. *from the same place*, iv. 51, 8.
 sam-ídih, f. *faggot*, x. 90, 15 [sám + idih *kindle*].
 samudrá-jyeṣṭha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [sam-udrá, m. *collection of waters* + jyeṣṭha, spv. *chief*].
 samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ártha, m. *goal*].
 sam-īdh, f. *unison*, vii. 103, 5 [sám + rđh *thrive*].
 sám-prkta, pp. *mixed with* (inst.), x. 34, 7 [prc mix].
 sam-pīcas, ab. inf. *from mingling with*, ii. 35, 6 [prc mix].
 sám-bhrta, pp. *collected*, x. 90, 8 [bhr bear].
 sam-rāj, m. *sovereign king*, viii. 29, 9.

sa-yúj, a. *united with* (inst.), x. 168, 2.
 sa-rátham, adv. (cog. acc.) *on the same car*, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
 sár-as, n. *lake*, vii. 103, 7 [sr run].
 saras-ī, f. *lake*, vii. 103, 2.
 sárg-a, m. *herd*, iv. 51, 8 [srj let loose].
 sárt-ave, dat. inf. *to flow*, ii. 12, 12 [sr flow].
 srp creep, I. P. sárpati.
 ví- *slink off*, x. 14, 9.
 sarpír-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpís (from srp run = melt) + ā-sutí *brew from su press*].
 sárva, a. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλος* = *ὅλ-ος*, Lat. *salvu-s* 'whole'].
 sárva-vira, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
 sarva-hút, a. (Tp.) *completely offering*, x. 90, 8, 9 [hu-t: hu *sacrifice* + determinative t].
 sal-ilá, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sr *flow*].
 Sav-i-tṛ, m. a *solar god*, i. 35, 1-6, 8-10; vii. 63, 3; x. 34, 8, 13 [Stimulator from sū *stimulate*].
 sas sleep, II. P. sásti, iv. 51, 3.
 sas-ánt, pr. pt. *sleeping*, iv. 51, 5.
 sah overcome, I. sáha, x. 34, 9 [Gk. *ἐχω*, ao. *ἐσ(ε)χ-ον*].
 sáh-as, n. *might*, iv. 50, 1; v. 11, 6² [sah overcome].
 sa-hásra, nm. *a thousand*, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].
 sahásra-pād, a. (Bv.) *thousand-footed*, x. 90, 1 [pad *foot*].
 sahásra-bhrṣti, a. (Bv.) *thousand-edged*, i. 85, 9 [bhrṣ-tí from bhrṣ = hrṣ *stick up*].
 sahásra-śīrṣan, a. *thousand-headed*, x. 34, 14.
 sahasra-sāvā, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing from su press*].
 sahasrākṣá, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣá *eye* = ákṣi].
 sá-hūti, f. *joint praise*, ii. 33, 4 [hūti *invocation from hū call*].
 sā bind, VI. syāti.
 ví- *discharge*, i. 85, 5.
 sá, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = *so*, x. 127, 4.
 sād-ana, n. *seat*, x. 135, 7 [sad sit].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].

sādh-ū, a. *good*, x. 14, 10.

sādh-u-yā, adv. *straightway*, v. 11, 4.

Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.

sān-as-ī, a. *bringing gain*, iii. 59, 6 [san *gain*].

sān-u, n. m. *back*, ii. 35, 12.

sā-man, n. *chant*, viii. 29, 10 ; x. 90, 9 ; 135, 4.

sāya-ka, n. *arrow*, ii. 33, 10 [suitable for *hurting* : si *hurl*].

sārameyā, m. *son of Saramā*, x. 14, 10.

sāśanānaśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśana + anaś-ana].

simhā, m. *lion*, v. 83, 3.

sic pour, VI. siñcā, i. 85, 11 [OG. *sīg-u* 'drip', Lettie *sik-u* 'fall' of water].

nī- pour down, v. 83, 8.

sidh repel, I. P. sēdhati.

āpa- chase away, i. 35, 10.

sīndh-u, m. *river*, i. 35, 8 ; ii. 12, 3, 12 ; *Indus*, v. 11, 5 [Av. *hind-u-s*].

sisvid-ānā, pf. pt. *Ā. sweating*, vii. 103, 8 [svid *perspire* : Eng. *sweat*].

sim, enc. pñ. pcl. *him &c.*, i. 160, 2.

su press, V. sunōti, sunutē, V. 14, 13 [Av. *hu*].

sú, adv. *well*, ii. 35, 2 ; v. 83, 7 ; vii. 86, 8 [Av. *hu-*, OI. *su-*].

sú-kṛta, pp. *well-made*, i. 35, 11 ; 85, 9 ; *well prepared*, x. 15, 13 ; 34, 11.

su-krātu, a. (Bv.) *very wise*, v. 11, 2 ; vii. 61, 2 [krātu *wisdom*].

sukratū-yā, f. *insight*, i. 160, 4.

su-ksatrá, a. (Bv.) *wielding fair sway*, iii. 59, 4.

su-ksití, f. *safe dwelling*, ii. 35, 15.

su-gā, a. *easy to traverse*, i. 35, 11 ; vii. 63, 6.

su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.

su-tā, pp. *pressed*, viii. 48, 7 ; x. 15, 3.

sú-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [takṣ *fashion*].

sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.

su-tāra, a. *easy to pass*, x. 127, 6.

su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [dāmsas *wonder*].

su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10 ; vii. 61, 3.

su-dúgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dúgha *milking* : dugh = duh].

sú-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā *put*].

su-dhṛs-tama, spv. a. *very proud*, i. 160, 2.

su-nīthā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.

sunv-ánt, pr. pt. *pressing Soma*, ii. 12, 14, 15 ; vi. 54, 6 [su *press*].

su-pátha, n. *fair path*, vii. 63, 6.

su-parṇā, a. (Bv.) *having beautiful wings* ; m. *bird*, i. 35, 7.

su-palāśā, a. *fair-leaved*, x. 135, 1.

su-pésas, a. (Bv.) *well-adorned*, ii. 35, 1 [pésas, n. *ornament*].

su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].

su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].

su-prátika, a. (Bv.) *lovely*, vii. 61, 1 [having a *fair countenance* : prátika, n.].

su-pránīti, a. (Bv.) *giving good guidance*, x. 15, 11.

su-prapānā, a. (Bv.) *giving good drink* ; n. *good drinking place*, v. 83, 8.

su-bhāga, a. *having a good share, opulent* ; *genial*, vii. 63, 1.

su-bhū, a. *excellent*, ii. 35, 7 [sú *well* + bhu *being*].

sú-bhrta, pp. *well cherished*, iv. 50, 7.

sú-makha, m. *great warrior*, i. 85, 4.

su-matí, f. *good-will*, iii. 59, 3, 4 ; iv. 50, 11 ; viii. 48, 12 ; x. 14, 6.

su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah-* 'well-disposed' ; cp. second part of εὖ-μενής].

sv-mṛlīka, a. (Bv.) *very gracious*, i. 35, 10 [mṛlīkā, n. *mercy*].

su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.

su-mnā, n. *good-will*, ii. 33, 1, 6.

sumnā-yú, a. *kindly*, vii. 71, 3.

su-rabhí, a. *fragrant*, x. 15, 12.

súrá, f. *liquor*, vii. 86, 6 [Av. *hura*].

su-rétas, a. (Bv.) *abounding in seed*, i. 160, 3.

su-várcas, a. (Bv.) *full of vigour*, x. 14, 8.

su-vác, a. (Bv.) *eloquent*, vii. 103, 5.

suv-itā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i go : opposite of dur-itā].

su-vidātra, a. *bountiful*, x. 14, 10; 15, 3, 9.

su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.

su-vīrya, n. *host of good champions*, iv. 51, 10.

su-vrktī, f. *song of praise*, ii. 35, 15; vii. 71, 6 [sú + rk-ti from *arc praise*, cp. *re*].

su-vrjāna, a. (Bv.) *having fair abodes*, x. 15, 2.

su-sīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.

su-sēva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.

su-sakhī, m. *good friend*, viii. 48, 9 [sákhi *friend*].

su-ṣṭuti, f. *eulogy*, ii. 33, 8 [stuti *praise*].

su-ṣṭubh, a. *well-praising*, iv. 50, 5 [stubh *praise*].

su-hāva, a. (Bv.) *easy to invoke*, ii. 33, 5 [hāva *invocation*].

sū, adv. *well*, v. 83, 10 [= sú *well*].

sū-nāra, a. *bountiful*, viii. 29, 1 [Av. *hunara*].

sū-nú, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunnu*, OG. *sunu*, Lith. *sūnu*, Eng. *son*].

sūpāyaná, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sú + upāyana].

sūr-a, m. *sun*, vii. 63, 5 [svār *light*].

sūrī, m. *patron*, ii. 35, 6.

sūr-ya, m. *sun*, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 13 [svār *light*].

sr *flow*, III. *sísarti*.

úpa prá- *stretch forth to*, int. 3. s. sarsr-e, ii. 35, 5.

srj *emit*, VI. *srjāti* [Av. *her^czaiti*].

áva- *discharge downward*, ii. 12, 12; *cast off*, vii. 86, 5.

úpa- *send forth to* (acc.), ii. 35, 1.

srp-rá, a. *extensive*, iv. 50, 2 [srp *creep*].

sé-nā, f. *missile*, ii. 33, 11 [si *discharge*].

senā-nī, m. *leader of an army, general*, x. 34, 12.

só-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4². 7-15; x. 14, 13; 34, 1; *Soma sacrifice*, vii. 103, 7 [su *press*: Av. *haoma*].

soma-pá, m. *Soma drinker*, ii. 12, 13.

soma-pīthá, m. *Soma draught*, x. 15, 8 [pīthá from *pā drink*].

som-in, a. *soma-pressing*, vii. 103, 8.

som-yá, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.

saumanas-á, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mánas].

skand *leap*, I. P. *skándati*, int. *inj. kániṣkan*, vii. 103, 4.

skabhāya, den. *prop. establish*, i. 154, 1 [from *skabh*, IX. *skabhnāti*].

skámbh-ana, n. *prop. support*, i. 160, 4.

stan *thunder*, II. P.; cs. *stanáyati*, *id.*, v. 83, 7, 8 [Gk. *στένω* 'lament'].

stan-átha, m. *thunder*, v. 83, 3.

stanáyant, pr. pt. *thundering*, v. 83, 2; x. 168, 1.

stanayi-tnú, m. *thunder*, v. 83, 6.

stabh or stambh *prop. support*, IX. *stabhnāti*, ii. 12, 2.

ví- *prop. asunder*, pf. *tastambha*, iv. 50, 1; vii. 86, 1.

stáv-āna, pr. pt. *Ā. = ps. being praised*, ii. 33, 11 [stu *praise*].

sthi-rá, a. *firm*, ii. 33, 9, 14 [sthā *stand*].

stu *praise*, II. *stáuti*, ii. 33, 11; v. 83, 1. *prá- praise aloud*, i. 154, 2.

stu-tá, pp. *praised*, ii. 33, 12.

stuv-ánt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.

ste-ná, m. *thief*, x. 127, 6 [stā *be stealthy*].

sto-tí, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].

stó-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu *praise*].

stóma-taṣṭa, a. (Tp.) *fashioned into* (= being the subject of) *praise*, x. 15, 9.

strī, f. *woman*, x. 34, 11 [Av. *strī*].

sthā *stand*, I. *tiṣṭha*; pf. *tasthur*, i. 35, 5; rt. ao. s. 3. *ásthāt*, i. 35, 10; iv. 51, 1; pl. 3. *ásthur*, iv. 51, 2 [Av. *hiṣṭaiti*, Gk. *ἵστημι*, Lat. *sisto*].

āti- *extend beyond*, x. 90, 1.

ádhi- *ascend*, x. 135, 3; *stand upon*, i. 35, 6.

ápa- *start off*, viii. 48, 11.

abhí- *overcome*, iv. 50, 7.

ā- *mount*, i. 35, 4; *mount to* (acc.), i. 85, 7; *occupy*, ii. 35, 9.

úd- *arise*, v. 11, 3.

úpa- *approach*, rt. ao. *asthita*, x. 127, 7.

pári- *surround*, pf. *tasthur*, ii. 35, 3.

prá- *step forth*, x. 14, 14.

spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-sper*, Gk. *σκάψ* 'owl'].

spr *win*, V. *sprnóti*.

nís- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.

sprh, cs. *sprháya long for*, x. 135, 2 [Av. *sper²zaitē*].

sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπαίρω* 'quiver', Lat. *sperno*, Lith. *spiriu* 'kick', OG. *spurnu* 'kick'].

sma, enc. pel. *that, indeed*, ii. 12, 5 [180].

syá, dem. prn. *that*, ii. 33, 7 [OP. *hya*, f. *hyā*; OG. f. *siu*].

syand *flow*, I. A. *syándate*, v. 83, 8.

syúma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syū-man *band*; Gk. *ὕμην* 'sinew'].

syoná, n. *soft couch*, iv. 51, 10.

sráma, m. *disease*, viii. 48, 5.

sru *flow*, I. *sráva*, vii. 49, 1 [Gk. *ῥέει* 'flows'].

svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*-s, *ὄς*-s, Lat. *sui*-s].

svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.

1. svadhā, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.

2. sva-dhā, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhā *put*; cp. Gk. *ἔθος*-s 'custom'].

svadhā-vant, a. *self-dependent*, vii. 86, 4, 8.

sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].

sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο*-s, Lat. *somnu*-s, Lith. *sāpna*-s].

svayam-já, a. *rising spontaneously*, vii. 49, 2.

sva-y-ám, ref. prn. *self*, ii. 35, 14; *of their own accord*, iv. 50, 8 [115a].

svār, n. *light*; *heaven*, ii. 35, 6; v. 83, 4.

sva-rāj, m. *sovereign ruler*, x. 15, 14.

sváru, m. *sacrificial post*, iv. 51, 2.

svar-vid, m. *finder of light*, viii. 48, 15.

svá-vant, a. *bountiful*, i. 35, 10 [possessing property: svá, n.].

svásr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSI. *sestra*, Go. *swistar*, Eng. *sister*].

sv-astí, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. s. *svastí for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [sú *well* + *asti being*].

svād-ú, a. *sweet*, viii. 48, 1 [Gk. *ῥδύ*-s, Lat. *svāvi*-s, Eng. *sweet*].

sv-ādhi, a. (Bv.) *stirring good thoughts*, viii. 48, 1.

sv-ābhū, a. *invigorating*, iv. 50, 10.

svāhā, ij. *hail*, as a *sacrificial call*, x. 14, 3.

svid, enc. emph. pel., iv. 51, 6; x. 34, 10; 129, 5²; 135, 5; 168, 3.

Ha, enc. emph. pel., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].

ha-tvá, gd. *having slain*, ii. 12, 3 [han *strike*].

han *slay*, II. *hānti*, i. 85, 9; ii. 33, 15; *smite*, v. 83, 2³, 9; I. *jighna slay*, viii. 29, 4; pf. *jaghāna*, ii. 12, 10, 11;

ps. *hanyāte*, iii. 59, 2; ds. *jighāmsa*, vii. 86, 4.

han-tṣ, m. *slayer*, ii. 12, 10.

hār-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *θέρ*-os 'summer'].

hār-i, m. *bay steed*, i. 35, 3 [Av. *zairi*- 'yellowish'; Lat. *helu*-s, Lith. *zeliu*, OG. *gēlo*].

hār-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].

hāry-aśva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.

hāv-a, m. *invocation*, x. 15, 1 [hū *call*].

havana-śrūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [hāvana (from hū *call*) + śrú-t *hearing* from sru *hear* with determinative t].

havar-ād, a. (Tp.) *eating the oblation*, x. 15, 10 [havís + ad].

havis-pā, a. *drinking the oblation*, x. 15, 10 [havís + pā].

hav-ís, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6²; 168, 4 [hu *sacrifice*].

hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].

hav-yá, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].

havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].

havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].

hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

hásta-vant, a. *having hands*, x. 34, 9.

1. hā *leave*, III. P. jahāti.

áva-, ps. *hiyate*, *be left behind*, x. 34, 5.

2. hā *go away*, III. Ā. jihīte.

āpa- *depart*, vii. 71, 1 : 3. s. sb. s. ao.

hāsate, x. 127, 3.

úd- *spring up*, v. 83, 4.

hī, cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii.

35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ;

since, viii. 48, 9 ; x. 34, 11 ; *pray*, x.

14, 4.

hims, *injure*, VII. hināsti *injure* ; iṣ ao.

inj., x. 15, 6 [probably a ds. of *han strike*].

hi-tá, pp. *placed*, v. 11, 6 [later form of *dhita* from *dhā put* ; Gk. *θετό-s set*].

hi-tváya, gd. *leaving behind*, x. 14, 8 [1. hā *leave*].

himá, m. *winter*, ii. 33, 2 [Av. *zima*,

OSl. *zima* 'winter' ; Gk. *δύσ-χίμο-s*

'subject to bad storms', 'horrid'].

hiraṇ-ya, n. *gold ornament*, ii. 33, 9.

hiraṇya-dā, a. (Tp.) *giver of gold*, ii. 35, 10.

hiraṇya-pāṇi, a. (Bv.) *golden-handed*, i. 35, 9.

hiraṇya-praūga, a. (Bv.) *having a golden pole*, i. 35, 5.

hiraṇyá-ya, a. *golden*, i. 35, 2 ; 85, 9 ; ii. 35, 10 ; viii. 29, 1.

hiraṇya-rūpa, a. (Bv.) *having a golden form*, ii. 35, 10.

hiraṇya-varṇa, a. (Bv.) *golden-coloured*, ii. 35, 9-11.

hiraṇya-śamī, a. (Bv.) *having golden pins*, i. 35, 4.

hiraṇya-samdrś, a. (Bv.) *having a golden aspect*, ii. 35, 10.

hiraṇya-hasta, a. (Bv.) *golden-handed*, i. 35, 10.

hiraṇyākṣá, a. (Bv.) *golden-eyed*, i. 35, 8 [akṣá = akṣi *eye*].

hīd *be angry*, I. héda : pf. jihīla, x. 34, 2.

hī-ná, pp. *forsaken*, x. 34, 10 [hā *leave*].

hu *sacrifice, offer*, III. juhóti, iii. 59, 1 ; x. 14, 13-15.

ā- *offer*, iii. 59, 5.

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hṛd-aya, n. *heart*, x. 34, 9.

he-tí, f. *dart*, ii. 33, 14 [hi *impel*].

he-tú, m. *cause* : ab. hetós *for the sake of*, x. 34, 2 [impulse : hi *impel*].

hó-tr, m. *invoker*, i. 1, 1. 5 ; v. 11, 2 [hū *call*].

hotrā-vid, a. (Tp.) *knowing oblations*, x. 15, 9 [hó-trā, Av. *zao-thra* ; cp. Gk. *χύ-τρᾱ* 'pot'].

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Words identical in form distinguished by accent: i. 35, 11 (*té those, te to thee*); ii. 12, 4 (*dāsā demon, dāsa demoniac*); i. 160, 1 d (*dhárman, n. ordinance, dharmán, m. ordainer*); vii. 86, 5 d (*dāman, n. bond, dāmán, m. gift*); vii. 103, 9 a (*dvādaśa twelve, dvādaśā twelfth*); ii. 35, 6 c (*parás, adv. far away, páras, adj. N. other*); i. 85, 5 d; vii. 86, 1 d (*bhūman, n. earth, bhūmán, m. abundance*); 71, 7 a (*yuvábhyām to you two, yúvabhyām to the two youths*); i. 35, 10 c (*rákṣas, n. injury, rakṣás m. demon*); iii. 59, 3 (*váriman, n. and varimán, m. expanse*).

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